

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., October 29, 1931

NEW SERIES
VOLUME XXXIII. No. 44

DON'T FORGET THE Sunrise Prayer Meeting

WHICH SHOULD BE HELD, AS FAR AS POSSIBLE, IN EVERY
MISSISSIPPI BAPTIST CHURCH

Sunday Morning, November 1st

TO PRAY FOR ALL OUR WORK AND ESPECIALLY FOR OUR

Education Cash Campaign

All our churches are over-burdened; we cannot shift our responsibility; each must do his best. Appoint "Larger Gifts" Committees; distribute envelopes in Sunday school; give sacrificially; trust God for Victory!

We are informed that Dr. Louie D. Newton, of Atlanta, has declined the position as Secretary of the Foreign Mission Board, to which he was recently elected.

—BR—

Pastor J. A. Barnhill was taken ill during the meeting in the Main Street Baptist Church, Hattiesburg, and carried to the hospital. We hope he will soon be back in better condition than ever.

—BR—

The Association Press of New York, 347 Madison Avenue, has recently issued a book consisting of three lectures by Dr. Edwin McNeill Poteat, jr., the title being "Coming To Terms With The Universe." These three lectures were delivered to young men of the student class under the auspices of the Y.M.C.A. The three lectures deal with "Coming to Terms with the Physical Universe," "Coming to Terms with the Moral Universe," and "Coming to Terms with the Unseen Universe." It is an effort to approach the subject and the young people from the present day mental attitude. The treatment is thoughtful and stimulating. The first chapter seems the best and the last chapter is a bit disappointing, as are most efforts to accommodate the truth to special classes or conditions. All people's problems are the same at heart. Students are not essentially different from day laborers. We are both, have lived with both and death with both. A foreword is written by Wm. Lyon Phelps, and preface by W. D. Weatherford.

The simultaneous revival campaign conducted by the Baptist churches of Louisville, Ky., closed last Sunday night. There were probably 1200 additions to the churches. On Friday night the number had reached 1012, with two of the best days to be reported. There was a total attendance of 96,000. Brother D. A. McCall says that the noonday speakers in the union services were Drs. Hamilton, Ham, Philips, Daniel and Porter. Dr. W. W. Hamilton was with Pastor Estes in West Broadway Church and reports 95 added to this church.

—BR—

SUNDAY SCHOOL ATTENDANCE OCT. 25	
Jackson, Calvary Church.....	841
Jackson, Griffith Memorial Church.....	437
Jackson, Davis Memorial Church.....	344
Jackson, Parkway Church.....	175
Jackson, Northside Church.....	75
Jackson, East Side Church.....	36
McComb, First Church.....	536
Brookhaven, First Church.....	550
Columbus, First Church.....	744
Laurel, First Church.....	526
Laurel, West Laurel Church.....	406
Laurel, Second Avenue Church.....	289
Laurel, Wausau Church.....	74

B.Y.P.U. Attendance October 25

Brookhaven, First Church	180
McComb, First Church.....	134
Columbus, First Church.....	252
Jackson, Griffith Memorial Church.....	137

Experiences in Tithing

OUR DEBT

(Rev. A. R. Adams, Hattiesburg, Miss.)

Give and the Lord will repay thee
In riches and treasures untold
His gifts are more precious than jewels
Far better than silver and gold.
He's waiting for proof that we love Him
More than the vain things here below
In patience and love He reminds us
Of the debt to the Saviour we owe.

In sorrowful tones He is asking
"Will ye rob me, O children of mine?
Bring now all your tithes to my storehouse
And the blessings of heaven are thine."
Dear Lord, may the faith of thy people
Shine bright in the world's darkest hour
And prove to all kindreds and nations
Thy wonderful goodness and power.

—BR—

WHY I TITHE AND MY EXPERIENCE

First, Because the Scriptures teach tithing as plainly as they teach repentance, baptism or any other Bible doctrine. My tithe is a debt I owe to God.

Second, It helps me to regulate my expenditures, I cannot spend all on myself and then say that I have nothing to give for the Lord's cause. My tithe constitutes a first lien on my income and thus puts the kingdom of God and His righteousness first. This makes certain my giving.

Third, I want to help solve the problem of church finances and I know when we follow God's plan we will always be able to solve our problems for His plans never fail.

Fourth, I get the joy of one who is conscious of having obeyed the will of God. We sing, that there is no other way to be happy but to trust and obey. Only those who obey know the joy of obedience.

In my own life it has given me a consciousness of duty done and the joy of that experience has been an inspiration to me all along the way.

As a pastor I have had a number of members who tithe and it has been my observation that they are the happiest and most useful in the churches.

I have yet to know the first tither for any length of time who would think of giving it up.

I have not known, during these times of depression, one single tither who has been in the bread line. "I once was young, now I am old, yet I have never seen the righteous forsaken nor his seed begging bread."

W. A. Roper.

TRIED AND FAITHFUL

The church was making its annual every member canvass. "Will you put God to the test by tithing your income for twelve months?" This question was put to a freshman in Mississippi College by a wise and warm-hearted professor. That freshman had hardly enough money saved up from his army service pay to carry him through the first semester, and there was none to whom he might turn for help. Like the woman of Zarephath, he was going to eat the last morsel and die. But, alas! the meal wasted not away nor did the cruise of oil fail according to God's promise.

The next week after making the pledge to tithe, this freshman was honored with a scholarship of \$8.00 per month for her services as janitor of a certain portion of college buildings. It was a genuine joy to share one dollar of the eight in the Lord's cause—eighty cents as a tithe and twenty cents as an offering. The second semester closed and this freshman still was in college. With a successful year closed and the prospects for a second year in college, he took courage and decided the thing could be done. All the while the professor's question with the Scriptural authority, "Prove me now herewith, saith the Lord of hosts" (Mal. 3:10), was ever before him. Many

times he was tempted to use the tithe, but he kept his pledge faithfully, and invariably God kept His promise.

On one occasion in his sophomore year, extra expenses completely exhausted the already deflated purse, and just when he was tempted to give up, there came a letter from a distant friend with a ten dollar bill attached. Never did he receive a letter of so great encouragement. This friend spoke of his faith in the young collegian, and of how he wished to make this small gift. It might have been small to him, but never did a ten dollar bill look so big to this chap. And what a hole one dollar would make! But had not the Lord directed this gift to him? It was at this point that this country boy received a revelation in the matter of stewardship, namely, that God is the owner of all things and we are his stewards. Faithfulness in stewardship, therefore, became a vital part of his religion. That freshman who honestly and faithfully took God at His word, spent four uninterrupted and successful years in college, and two additional years in training at the seminary. He can testify that the Lord will not fail to keep His promise with those who try him. This freshman, who is now a pastor, still tithes scrupulously—and he has a reason for doing so.

—O—

TESTING GOD

While I was pastor at Hermanville we studied tithing in the Sunday school lesson one Sunday. I announced that I would speak on tithing that evening at the preaching hour, which I did. At the close of the service I asked for tithing volunteers. One of those responding was a Mr. Haley, a merchant. Some time after that I was in his store and asked him how his experience as a tither was panning out. "Well, Brother Sullivan," he replied, "I am a better Christian, a happier child of God, a more dependable church member, and my business has been increasing ever since I began tithing. It pays in every way to tithe."

Sincerely yours,
Rienzi, Miss.

O. U. Sullivan.

—O—

ANOTHER EXPERIENCE

Twelve years ago while a student in school with funds insufficient to pay for a week's board, I determined to obey a conviction born of the Word of God to pay my tithe. Since that day the tithe has been "holy unto the Lord" with me and has been brought regularly by me into His storehouse.

On October 23, 1921, the Baptist Church at West Frankfort, Ill., ordained and set me apart to the Gospel ministry. Since that time there has not been a year that I could enter all the doors of service opened to me or answer all the calls from the churches for service. I feel with Paul "I am the least of all the Apostles" and thousands of men sing and preach far better than I and yet I have never been without a church to serve nor asked in any sort of way for a position in any church.

The Lord has verified His promise in my life and opened the windows of heaven and poured out abundance of blessings—material, physical, and spiritual. In my ten years ministry I have only missed one appointment because of sickness. To God be the glory!

In addition to all this there is an abiding peace in my soul which comes from a knowledge of having been obedient to the Lord in this particular that can never come from any other source. Some may say, "he serves for pay." No, no, my brother, but it pays to serve Him! "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Rejoicing in Him, Lawrence C. Riley.

—O—

OUR AMEN:

The most interesting and remarkable experience that I know of in regard to tithing is that

of D. H. Tompkins, of Ashdown, Ark.

I was his pastor for more than five years. I was intimate with him for this time and he told me over and over again that after having tried it, he would not quit for anything.

In a town of more than 2,000 people, and when nearly every other business and bank in town had difficulty in managing their business this man told in my presence that he had not had a real business worry in five years. The Lord seemed to bless everything that he did in a business way. When we were ready to begin the building of a new Baptist church there, I went to him the first man to solicit funds for the new building. He said to me, "Pastor, there is \$1,500 now in my tithing account. Put that down. I will do more later." He put more than \$3,000 into a \$25,000 building, gave \$1,000 to the 75-Million Campaign, and gave \$200 per year to the local expenses of the church. He was Sunday school Superintendent and chairman of the Board of Deacons. He never hesitated to leave his own business to look after the Lord's business, and yet beyond question, he was the most successful business man in that town.

He believed firmly that his business success was due largely to the fact that he did systematically and regularly tithe, and that he put the Lord's business before his own; but he never allowed himself to think that mere temporal prosperity was the greatest blessing that he got out of tithing. The greatest blessing was a deeper spirituality, and a keener sense of fellowship with his Lord. God was far more real to him when he took him into consideration in all his business affairs.—W.

—O—

IN THIS CASE

As we are thinking a little more than usual on the subject of tithing, and will continue to do so through the closing months of the year, I have gotten my consent to say a few things along that line.

Tithing is no new subject nor new custom. The teaching and practice of tithing is just about as old as man and his religion. It is either plainly taught or strongly implicated all through the Bible. And like the Bible's teachings on the glorious plan of salvation, it makes no distinction between the different classes. Tithing applies to the poor as well as the well-to-do or the highly rich. Poverty was mine when my wife and I thrashed out this subject of tithing to a finish. I was pastor of five small churches, was receiving less than four hundred dollars salary per year and paying seventy-two dollars house rent, when we settled this question. Surrounded by those conditions we decided "survive or perish, sink or swim, live or die," that we had as much reason to love and serve our God with our time and money as did the ancient heathen and our Jewish brethren of the past.

In fact, I have never been able to stay in the limits of the tithe. Now, I have not gotten rich by tithing, except I feel that it has made me a little richer in soul. Though I have always had plenty to eat and plenty to wear and have the prospect of having as elaborate funeral and burial as did my Lord Jesus and I suppose that will be good enough for me or anyone else.

I do not appeal for tithing on the ground of the Mosaic law, but I do feel that if we love our God and appreciate the redeeming grace of our Lord Jesus, we will be willing to give at least the tenth in order to have His saving program carried to the ends of the earth as He requested.

In my experience as a pastor for more than forty years, I have found that the ones who tithed could be counted on for almost any other church work.

Yours for tithing, W. H. Thompson.

—BR—

Did you know that of every \$100 that the United States Government pays out, \$66 goes for war costs and national defense? That we are still paying the costs of the World War at the rate of \$1,162,000,000 a year, and that this amount is greater than the value of our wheat crop and twice as great as the damage caused by the drought of 1930?—Ex.

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Dr. N. M. Mo Baptist mission ten and sent ou tists to visit Cu the meeting of Petersburg, Fla terest the visito A. H. Lindelia, to conduct the in Cuba and is tions. He prom have expressed uted will write St. Petersburg,

Housetop and Inner Chamber

Mr. Mattson B. Jones, president of the Northern Baptist Convention, will on Nov. 5 at 8:30 speak over radio station KWKH of Shreveport. He will speak on the "Every-Member Canvass."

That embezzler in Chicago who stole more than three million dollars from a bank is now complaining of his sentence to serve from ten to one hundred years in prison. He ought to have to carry a hundred pounds of silver ten hours every day.

Deacons have a solemn duty to see that their churches have an opportunity this year to include The Service Annuity Plan of The Southern Baptist Convention in their budgets. The plan will be explained upon request addressed to The Relief and Annuity Board, Dallas, Texas.

The Practical Activities Department of the Baptist Bible Institute reports for week ending 53, gospels, tracts and Testaments given out 339, 103; People attending services 1921, people dealt with personally 91, people professing conversion 53, gospels tracts and Testaments given out 339.

One of the most serious menaces to the permanency of our government is the growing inequality between rich and poor. And now the rich are trying to shift the burden of taxation for the support of government from the shoulders of the rich who pay income tax to the shoulders of the poor by collecting from the poor by passing around the beer bottle.

Dr. J. C. Massee and Rev. Arthur G. Slaughter have just closed evangelistic meetings in the First Baptist Church, Shreveport. Pastor M. E. Dodd announces that large crowds waited upon the gospel ministry. The spiritual life of the church was deepened and quickened and over one hundred new members were added.—Church Secretary.

Churches of Lincoln County Association reported: Present Membership, 5,760; Baptisms the past year, 240; Sunday school enrollment, 3,925; B.Y.P.U. Enrollment, 808; W.M.U. and Auxiliaries enrollment, 596; Total contributions for local expenses, \$21,020.76; Total contributions for missions, education, etc., \$8,642.23; Total contributions reported for all purposes, \$29,863.39.

They say that Paul and John do not refer to the virgin birth and therefore, they knew nothing about it or did not believe in it. By the same reasoning they knew nothing about Tibirius Ceasar for they do not mention him. And they make no mention of the sermon on the mount, or the imprisonment or death of John the Baptist. They do not mention the name of Mary the mother of Jesus. The devil is poor at an argument.

Dr. E. D. Poe, pastor of the Belmont Baptist Church, Roanoke, Va., has just conducted a great revival in his church, with 137 professions and transfers, 125 joining the Belmont church. This pastor did his own preaching and had Mr. John H. Jones, of Greensboro, N. C., to lead the music. Dr. Poe is in his sixth year with the Belmont Church, and has received during his pastorate there more than a thousand members into the fellowship of the church.

Dr. N. M. McCall, Superintendent of Southern Baptist mission work in Havana, Cuba, has written and sent out an invitation to Southern Baptists to visit Cuba next May at the conclusion of the meeting of the Convention to be held in St. Petersburg, Fla. He believes it will greatly interest the visitors and help the mission work. Mr. A. H. Lindelia, of St. Petersburg, has volunteered to conduct the party. He has lived many years in Cuba and is thoroughly familiar with conditions. He promises to make it inexpensive. Many have expressed a purpose to go. Anyone interested will write to Mr. A. H. Lindelia, Box 1958, St. Petersburg, Fla.

The simultaneous Every-Member Canvass in Every Baptist Church in the South, November 29-December 6.

A great army of pastors await only the adoption by their churches of the Service Annuity Plan so that they may participate in its benefits. Laymen should write to The Relief and Annuity Board at Dallas, Texas, for information concerning the plan.

Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, Louisiana, will devote fifteen minutes of his broadcast period over KWKN each Sunday evening through December 6, beginning at 9 o'clock, to the Every-Member Canvass Movement. This will enable thousands of our people to learn what the Movement is all about. After you have returned from your own church services each Sunday night, tune in on Dr. Dodd at Shreveport, "old man Henderson's station."—W. M. Gilmore, Pub. Director.

The brethren are discussing the question of reducing salaries and other expenses of our boards and institutions, both Southwide and State. This is their right. It is fair to state that a year ago all salaries of those employed by the State Convention Board were reduced ten per cent. The salaries of the Superintendent of the Mississippi Baptist Hospital and all others employed have been reduced. The President of the Woman's College voluntarily reduced his salary twenty per cent and is now receiving none at all. We have heard that the officers and teachers in Blue Mountain College will give \$5,000 out of their salaries this year in addition to their contributions. If there are others we shall be glad to announce them.

And, speaking of saving expenses in our denominational appropriations, the Board in Dallas that looks after the old and disabled preachers and their dependents could be greatly relieved if the families of retired preachers would do what the Bible says and look after their own folks. The scripture teaching is very plain on this subject. "If any widow hath children or grand children, let them (the children and grand children) learn first to show piety towards their own family and to requite their parents. But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows." And if your church has some member sent sick to the hospital, look after the bill in your own church and don't thrust them out on other folks.

Brookhaven: We began a revival at the First Baptist Church, Brookhaven, on Sunday, Oct. 4th, with Dr. Perry F. Webb, of Pine Bluff, Arkansas, doing the preaching. The spirit and interest were good from the start and the attendance had reached a high mark on Friday night of the first week when Brother Webb had to discontinue his services on account of illness. It was a difficult task to get some one to step in and carry the meeting on to a successful conclusion. After much earnest thought Dr. George P. White, of Hazlehurst, was secured to take up the work and continue the meeting. He began with us at the Sunday morning service and continued until Friday night of the following week. His messages were full of spiritual power and earnestness and brought great blessing to our people. The church has experienced a real revival and twenty-five new members were added, twelve by letter and thirteen by baptism. The interest in soul-winning and personal work by the members was the best I have seen here and we expect the results to abide and the revival spirit to continue.—A. F. Crittendon, Pastor.

Dr. Roy Angell, of Baton Rouge, is recovering from a serious illness caused by Tetanus. Prof. Sellers supplied during his illness. Dr. Angell begins a meeting with Dr. Dodd assisting.

We are told that the price of goats in England has gone up since the arrival of Mahatma Ghandi. By the same token we are afraid the price of cotton will go down since the arrival of his nakedness.

The Southern Baptist Convention's Service Annuity Plan should be considered by those who make church budgets this fall. The Relief and Annuity Board, Dallas, Texas, will give any information requested.

Remember that the Every-Member Canvass November 29-December 6 is intended to provide for the local support in the church as well as for the whole denominational program of missions, education and benevolence.

From what we have seen and heard of the annual reports of our churches, the amounts contributed to local expenses have been from four to five times the amounts given to missions. This is a long way from the 50-50 ideal.

Daily papers in the South have had comparatively little to say about the wholesale stealing conducted by Tammany in New York. A recent political incident brings the following precipitate in The Commercial Appeal: The Seabury committee has unearthed more crookedness than the severest critics of Tammany had imagined. As a result, Tammany magistrates have been forced to resign. Tammany leaders have been found with hundreds of thousands of dollars concealed in different banks and in safety deposit boxes to their credit.

Pastor O. Olin Green of Ripley, Tennessee, is to have Dr. H. R. Holcomb and his singer, Mr. Paul Ballard, both of Tupelo, with him and his good people Nov. 1 to 8. The week preceding he is using nearby pastors to preach each evening in preparation for the meeting. Rev. N. M. Stigler, of Brownsville, Rev. F. J. Harrell, of Dyersburg, Rev. Homer G. Lindsay, of Covington, Rev. Mark Ferges, of Newbern, and Rev. O. W. Taylor, of Halls, will preach.

Hinds-Warren Association met with Antioch church, about ten miles south of Vicksburg. The place may be hard to find, but they treat you well when you get there. Mr. C. C. White has been for two years the Moderator, and was this year succeeded by Dr. B. H. Lovelace. Mr. W. R. Hollingsworth continues as Clerk-Treasurer. The opening song service was led by Mr. W. G. Mize of the Book Store. The singing also by the Misses Thetford, of Clinton, was greatly appreciated. As the association met for only one day everything had to be run on schedule time. Pastor J. L. Boyd read the report on Social Service, which was discussed by Rev. Wayne Alliston and Miss Lackey representing the Hospital, by Mrs. Miller representing the Orphanage, and by Dr. T. J. Bailey representing the Old Preachers Board. The sermon by Dr. Morgan was on the text "We must work the works of Him that sent me while it is day for the night cometh when no man can work." It was true to the text and appropriate to the occasion. It was not merely instructive, it was a message with the personality of a prophet in it and behind it. After an excellent dinner the ladies had a brief meeting and the house filled again for the discussions of the afternoon. Pastor J. E. Cranford led the devotional. Dr. B. H. Lovelace read the report on Education and made a forceful speech, followed by W. A. Hancock, of Mississippi College, and Gov. A. H. Longino, of the Education Commission. Dr. R. B. Gunter spoke on the Cooperative Program and the people listened with intense interest as they always do when he speaks. The report on Home Missions was presented by Dr. G. W. Riley, and on State Missions by J. L. Boyd. The Editor was allowed ten minutes for representing The Baptist Record. Dr. Bailey was authorized to prepare a statement setting forth the position of the Association on Temperance and Prohibition. There was a good representation from the churches and people went away refreshed.

Editorials

JOB UP TO DATE

If you expect to get the most out of these remarks, you will do well to turn to the twenty-eighth chapter of the book of Job. It is Job speaking, and he is saying man has made many inventions and discoveries, has made great progress in science and art, but has with all this, fallen short of the chief thing, the best thing, the most necessary thing. He has not attained to wisdom. He tells us how priceless wisdom is, and then what it is and where it is to be found. It is to be feared that many people really haven't enough of it to listen to what he has to say about it, though he speaks beautifully and forcefully. It is better reading than you will find in any of the November 1931 magazines on the news racks today, better in literary finish and in sound sense. Better to read the Revised Version, along with Moffatt's Translation.

Job recounts the exploits of man in the material world and then shows how he has failed in the higher realm. It is an up-to-date exposition of the attainments of applied science along by the side of his spiritual impotence. And now, if you will, read what he says: Surely there is a mine of silver, and a place for gold to be refined. Iron is taken out of the earth, and copper is molten out of stone. Men search the darkness to its depths and in the pitchy gloom for stones they grope. They run a shaft down far from daylight, they hang below swinging on a rope. A harvest comes out of the earth below when the miner blasts it underground. Sapphires lie among the stones, and he picks up lumps of gold. He cutteth channels out of the rock (Panama Canal). He bindeth the streams that they trickle not (Roosevelt Dam). Here is mammoth achievement. But Job asks despairingly, "Where shall wisdom be found?"

The deep says, "Not in me," and the seas saith, "It is not in me." It cannot be gotten with gold, neither shall silver be weighed as the price thereof. Other precious stones are mentioned, but these are turned down as utterly valueless in purchasing power: onyx, topaz, coral, crystal, all fail to secure it. "Whence then cometh wisdom? and where is the place of understanding, seeing it is hid from the eyes of all living. Destruction and Death say, 'We have only heard of her.'"

And then Job concludes with, "God understandeth the way thereof, and he knoweth the place thereof." God exhibits it in his creation and management of the world. Solomon needed and asked for wisdom from above to manage a little section of the world, perhaps one hundred miles wide and two hundred miles long. But what shall we say of Him who rules over all the forces of nature in the earth beneath us, in the world around us, in the heavens spread in limitless expanse above us. Here is wisdom to manage every detail, to compass infinity.

If you want to learn wisdom you must look for it here. If you would possess wisdom, ask for it of the philosophers avail nothing if they begin here and always come back to this place. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." All the accomplishments of Edison, all the wealth of Henry Ford, all the knowledge of the schools, all the wisdom of the philosophers avails nothing if they begin not here, and come not to this. A little child may possess it. A man without education, a woman without culture may have it. The fear of God is the beginning of wisdom. The meek will He guide in judgment, and the meek will He teach His way. "This is life eternal to know thee the only true God and Jesus Christ whom thou didst send."

The First Church of Meridian has called to its pastorate Dr. H. C. Bass, of Birmingham (West End Church), and it is hoped that he will accept beginning work with them December first. Dr. Bass is a successful pastor in the prime of life and we gladly welcome him among Mississippi Baptists.

"WHOSE GOD IS THEIR BELLY"

Much ado has been made by liquor lovers and would-be liquor sellers of late over the resolutions passed by various organizations calling for changes in the prohibition laws. We are told of what has been done by the lawyers and the doctors and the American Federation of Labor and by the American Legion. These organizations have been played up and in some cases misrepresented by those whose appetite for liquor is burning the lining out of their stomachs, or whose greed for money at any cost is eating up their souls.

The facts have been misstated in most cases. No organization representative of the doctors in this country has made any demands for changes in the law. The organization of lawyers which passed resolutions unfavorable to prohibition represents only twenty per cent of the lawyers in the United States. The action taken by the Federation of Labor was manipulated by the beer barons, and that by the American Legion Convention after free beer had gotten in its work among the bibulous.

Of course, among all these people and some others there is an element, a minor fraction, who are influenced by no law or no consideration above the appeal of base appetite. These people are described in the Bible in the unadorned phraseology, "Whose God is their belly." There are people who are willing, like Esau, to sell their own birthright and that of the whole race and nation for a swig at the swill trough.

Any man or woman today who is fifty years old knows that the effort to show that conditions are worse under prohibition than they were with the open saloon is as far from the truth as Capone is from being an angel. Another falsehood is that every bootlegger believes in and wishes to retain prohibition. We are like the little boy who, told by his mother that hundreds of little boys would be glad to eat the spinach which he was refusing, replied, "Name three." It would be difficult to find number one.

The Committee to arrange for meeting of the Southern Baptist Convention was in St. Petersburg, Fla., last week.

Thanks to the pastors C. C. Jones and J. H. Kyzar and the people of Mendenhall and Pickens, whose lists with checks were received this week, putting The Record into 90 per cent of the homes. A check also from Pelahatchie keeps their list intact.

A card from Dr. H. M. Harris, of Madison, Indiana, brings the good news that his son, Hendon, jr., has been located at Los Angeles, California, safe and well. He had not been heard from for several months, since his disappearance at Birmingham.

Mr. Frank H. Leavell writes that there were 21 nations or Baptist bodies represented at the International Baptist Youth Conference at Prague. There were 24 representatives from America; seventeen from the South, four from the North, one from Canada.

The wife of the Sheriff at Huntington, Tenn., was awarded a medal of honor by citizens of the community for defying a mob and preventing a lynching. She told the mob, "You may shoot me down if you will, but you can't have my prisoner." This lady is Mrs. J. C. Butler.

Mr. Fleming H. Revell died in New York Sunday, Oct. 11. He was the founder of the great printing company which bears his name, and which has perhaps published more religious books than any company in the world. He was a brother-in-law of Evangelist D. L. Moody.

Representative Methodists from every part of the world assembled in Atlanta last week, unanimously adopted resolutions approving of worldwide prohibition of the liquor traffic. Canadian representatives said that the Canadian law making the sale of liquor a government monopoly, was a failure in that it spread drunkenness and increased bootlegging.

Investigation has revealed Tammany as a crooked political organization in politics for the jobs and the money there is in it from graft.

Rev. J. E. Wills tendered his resignation to the Newton Baptist Church Sunday, October 25, 1931, effective March 1, 1931; at the close of his 3rd year of service as Pastor. His intentions are not known. The church is asked to act upon it Sunday, November 1, 1931.

The story is told of Rev. B. S. Vaughan, of Meridian, that when he was performing the marriage ceremony for a young negro couple, he asked the groom very impressively if he was going to treat this girl right, going to buy her clothes and food and not beat her up. The groom dropped his head thoughtfully and then replied, "If she doos right, I is."

Announcement was made in The Record of the resignation of C. E. Welch at Osceola, Ark. We learn that the church heartily declined to receive his resignation. Brother Welch was recently one of the speakers in a Bible Conference at Pauls Valley, Okla., and delivered six sermons before the Baptist Student Union at the University of Arkansas.

Sunday the Editor was at Corinth with the First Church saints, Pastor T. W. Young being away in a revival meeting. Two worshipful services were greatly enjoyed, and the atmosphere made it easier to preach. This church has suffered like many others from bank failures, but they are loyal and steadfast in faith and in service. One of the pleasures of this visit was to sit in with the Sunday school class of Brother Conn, who has been teaching it, he acknowledged, for twenty years. He is a great teacher. Nobody who has visited this church once will decline another invitation.

A few years ago just after helping in a meeting at Bay St. Louis, the Editor published in The Record reports of habitual law violations in Hancock county. The Sheriff of the county and a few others sent us protests and denials. In reply we called the Sheriff's attention to habitual violation of the Sunday law under his own nose and eyes, which he was making no attempt to prevent or punish, in violation of his oath of office. Now comes the report from that county of the arrest of a deputy sheriff by the federal prohibition officers and that of the city marshall of Pass Christian, charged with violation of the liquor law. Well, it looks like things might be getting better when officers are being caught in the net and being called to account.

One per cent (one hundredth) of the population of the United States owns thirty-three per cent of its vast wealth.

Ten per cent (one tenth) of the population of the United States owns sixty-four per cent of all the property in the country.—Ex.

The above is copied from one of our most valued exchanges. Recently The Baptist Record had something to say about the Scripture, "That there may be equality." The religion of Jesus is not only a leavening process, it is a leveling process. Not meant to level down, but to level up. But the spirit of the world is wholly selfish and produces distinctions, inequalities and separations. People will not continue to stand for these inequalities. Unless the leaven of the gospel works in us the volcanic eruption of worldly revolution is on us. Such conditions as we now have of the shifting of property to the hands of a few people is sure to capsize the social system unless it is corrected by the inworking of the Spirit of Jesus. Some years ago we were making a river trip. Every now and then a bell sounded in the pilate's house, and deck hands would immediately begin rolling heavy barrels to one side of the boat. We soon saw that this was because the big crowd of excursionists were ever and anon attracted to one side of the boat and this made it necessary to roll these heavy barrels to the other side to balance the boat. Our whole social and industrial system is getting lopsided. The people will no more stand for social and industrial autocracy than they will stand for kings and emperors in the State.

The following out to each C TO CHURCH EDUCATION Dear Brother:

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CHRISTIAN EDUCATION CASH CAMPAIGN NOVEMBER 1-8, 1931

The following important letter is being sent out to each County Chairman:

TO CHURCH CHAIRMAN,
EDUCATION CASH CAMPAIGN.

Dear Brother:

You have been chosen to act as Chairman in your church for our November Christian Education Cash Campaign and I shall appreciate it greatly if you will read carefully the enclosed folder which gives full particulars about this important Campaign.

No cause more important—more worthy of our very best effort—has ever been presented to the Baptists of Mississippi. Not only our Christian schools, but the very honor of our denomination is at stake and I am writing to ask that you will do your utmost to interest the members of your church and Sunday school in this Cash Campaign and lead them to do their best toward putting it over. The conditions are trying everywhere and we must all do all we can.

The dates chosen for this Campaign are November 1-8, but of course, where local conditions make some other date preferable, the change can be made.

Let me call your attention to the following schedule which we hope will be followed closely wherever possible:

October 25-31—Talk up Education Campaign among church members; Advertise and plan for Special Sunrise Prayer Meeting (for Education Campaign) to be held November 1st; Make careful list of church members who can give larger amounts—\$2, \$3, \$5, \$10, \$20, \$25, \$50, \$100, etc.; Plan with Superintendent for Campaign in Sunday school.

November 1—Sunrise Prayer Meeting in every Baptist church; Ten-minute talk in Sunday school (all departments) explaining Campaign; Distribution of Offering Envelopes to all pupils, with request that each Beginner give at least a nickel, each Primary a dime, each Junior a quarter, each Intermediate a half-dollar, each Young Person and Adult at least a dollar—the envelopes to be returned November 8th. (Envelopes will be sent you in a few days); Sermon by Pastor on Education and the Campaign.

November 1-7—Personal canvass of larger givers from list made previous week, urging each to give as much as possible.

November 8—Envelopes brought in at Sunday school.

November 8-11—Beginning Sunday afternoon, careful check-up of those who have not given, and final effort to secure contribution from each of these.

November 11—Complete reports of offering at mid-week service; hold Praise Service for God's help in Campaign.

November 12—Report amount of church offering to County Chairman; Send money, marked clearly, "FOR CHRISTIAN EDUCATION," to Dr. R. B. Gunter, Baptist Bldg., Jackson, Miss.

Counting on you to do your very best, along the lines suggested above, and praying that the Lord may use us together in winning a great victory for Him, I am with best wishes

Cordially yours,

County Chairman.

At a recent associational meeting the Editor stressed the fact that one who did not read The Baptist Record did not understand what the speakers at an association said, nor what the pastor said when he talked about our mission program. Later Dr. Gunter said to the Editor, "I didn't know you could hear so well. A lady sitting just in front of me had just heard the report on education read and didn't know the difference between that and the Every-Member Canvass." To which we replied that we didn't hear the remarks of the sister, but we had noticed that the Moderator was in the same state of confusion. He doesn't read The Baptist Record, and doesn't know as much about the denominational work as some little folks who read The Children's Circle in The Baptist Record. Lord, open the eyes of the blind.



W. A. HANCOCK

Mississippi College desires to introduce anew Rev. W. A. Hancock to the denomination and all friends of Christian Education. He was graduated from this institution in 1914 and after graduation served as business manager of Jennings Hall, and later private secretary to the President for several years. He left us to take up his work in the great Southwestern Baptist Theological Seminary, being graduated there in 1920; and immediately thereafter he became director of the practical work department in which position he rendered to the Seminary and the struggling student a most distinct and wonderful service. Within a few years he increased the student loan fund from less than \$2,000 to more than \$40,000. He provided jobs for as many as a hundred struggling preacher boys in the city and without.

Mr. Gandy, who wrought so splendidly as Secretary of the Mississippi College Alumni Association, resigned more than a year ago. This important work is suffering greatly, especially our student loan fund, which we so urgently need at this time.

The Alumni Committee asked and urged Mr. Hancock to take up this highly important work. Because of his ardent love for his college, his home, his denomination, he comes back to us to do, I trust and believe, the greatest work of his life. He is a preacher of fine ability; he is sympathetic with struggling men; he loves men and the Lord's work and his college. He is a man of astute business ability. Letters from Dr. Scarborough and others bear testimony to his untiring energy and marvelous service he rendered in Texas.

Knowing Mr. Hancock perhaps better than any living man and appreciating his special adaptability for this work, I urged him to come to us, because we need him right now. We need his smile, his cordial handgrip, his business ability, and the struggling student needs his advice and encouragement. His first year's work will be concentrated on first, putting our large student loan fund in order and collecting all due notes; and second, organizing the thousands of former students and alumni into a coherent working group; and third, he will render every assistance in pointing the high school students to Mississippi College. In accomplishing this, it is hoped that he will have the opportunity to occupy many of our pulpits in the State.

Brother Hancock, here's our heart and hand, and may God bless you in the finest piece of work you have ever undertaken.

Sincerely,

J. W. Provine.

We were misinformed as to the probability of Money combining with Second Church, Greenwood, to form a pastorate. The church at Money has a pastor.

The Department of Practical Activities in the Baptist Bible Institute reports 61 confessions of faith in the mission meetings conducted by students in the past week. There were 1573 people attended these meetings, 108 sermons and addresses, 120 people dealt with personally.

THE DOING OF IT

To Fellow-Baptists of Mississippi:

I presume to emphasize two points so well made by Secretary H. L. Martin in connection with our November Cash Campaign for Christian Education.

First.—That the obligations to be retired are not of recent making. On the contrary, the Campaign itself was authorized by the Baptist State Convention in its Water Valley session a year ago.

Second.—Since the debts to be paid are the responsibility of all our Mississippi Baptists, it is wise and right that there be wide-spread participation in their retirement. The plan for an offering through the Sunday schools will both distribute the burden and guarantee to many the opportunity of having a part.

Even under existing conditions, accomplishment of the \$60,000.00 goal should and will be easily possible if the cause is presented to our people according to the plans suggested by our Secretary.

Very sincerely yours,

—W. E. Holcomb.

—BR—

Rev. J. E. Skinner, of Jackson, Tenn., accepts the call to Murray, Ky., succeeding H. Boyce Taylor.

—BR—

Mr. Alfred Emanuel Smith paid the Anti Saloon League a deserved but unintended compliment in these words: And last, but by no means least, the overpowering and well-organized influence of the Anti-Saloon League is still being felt throughout the country.

—BR—

ORPHANAGE NEWS ITEMS

Our Thanksgiving campaign is getting under way. Unless our Baptist people respond most generously, our work with children will suffer very much. Expenses of the institution are being held to the very minimum. We hope to get enough food, clothing and supplies Thanksgiving that we can stay away from the stores for several months.

The G. M. & N. has announced the schedule for the Thanksgiving car as follows:

Middleton to New Albany, Monday, November 23; New Albany to Louisville, Tuesday, November 24; Louisville to Union, Wednesday, November 25; South of Laurel, Saturday, November 21; Laurel to Union, Monday, November 23; Meridian to Union, Monday, November 23; Union to Jackson, Tuesday, November 24. Freight to be carried on the N.O.G.N. should be delivered at stations on Saturday or early Monday morning as train leaves Bogalusa at 7 o'clock A.M. November 23.

The Civitan Club of Jackson, of which J. M. Stevens, Jr., is President, is sponsoring a troupe of Boy Scouts from among the boys at the Orphanage. We expect the troupe to be one of the best in the Kickapoo area. There were 32 boys enrolled at the first meeting. This is a very worthy and somewhat expensive project for the Civitan Club. We know the Baptists of Mississippi will very much appreciate what this Club is doing for their boys. The Committee is composed of J. E. Bowman, Chairman; Frenchy Melle, J. O. Fuller, George Hoffman and G. H. Peebles. G. H. Hicks was selected as Scout Master, and Calvin Wells, Jr., as assistant Master.

—Winnie Haimes, Rptr.

Church Societies This Urn Free

SEND COUPON TO
WERTZ PRODUCTS
Sta. D. DAYTON, OHIO.

WITHOUT OBLIGATION send full information how we can get an urn (CITY or RURAL CHURCH) FREE for selling only 30 boxes Christmas Cards (21 to box) without investment and 60 days credit.

Name.....

Address.....



AN APPEAL TO INDIVIDUAL BAPTISTS

The writer is in hearty accord with the Cooperative Program, and is doing what he can to make it a wonderful success, but at the same time, being connected with the Education Commission, and consequently under special duty to that body, will be pardoned for again stressing its Special Campaign for \$60,000.00.

It is generally agreed that when the Cooperative Program shall have been properly sold to our people, all of our treasuries will be supplied with sufficient funds to take care of all of our needs, so that there will be no further necessity for special campaigns.

Some of the brethren seem inclined to major on missions proper to the exclusion or disregard of other interests. The writer is as firmly committed to missions proper as any Mississippi Baptist. Our missionary enterprises must be supported, but, at the same time, it must be remembered that every interest fostered by the Convention is missionary in spirit and purpose, and that neither can be neglected without serious injury to missions proper.

It has been suggested that our trouble is attributable to the fact that contributions to the Cooperative Program have been diverted largely from purposes purely missionary. It will be found that such is not the fact, that there has been a great falling off in the gifts of all classes of our people. Of course, there are those of all shades of opinion and conviction, and the right to designate gifts should be freely granted without reservation or criticism. The fact remains, however, that the Cooperative Program will produce more for missions proper than can be raised otherwise.

But, turning to the Special Campaign, it was ordered by the Convention to meet a most grave emergency. There was nothing else that could have been done consistent with the maintenance of Baptist honor and integrity, and the campaign must, therefore, succeed in order to maintain Baptist honor and integrity.

Our task is to reach our people with the gravity of the situation. Not only is Baptist honor and integrity at stake, but all Baptist institutions and all Baptist causes are involved. If the State Convention fails at any one point—defaults in any of its financial obligations, every interest fostered by it will feel the depressing, blighting effect. The campaign must succeed. We must sell it to our people. Far too much involved, consequences are far too far-reaching to justify any thought other than that of success.

An appeal has been made to pastors as the key men in the churches, but they can only serve as leaders. They must have the cooperation of the members of their churches. The time is too short to debate other methods. We appeal to every loyal member of every church. One and all are earnestly urged to rally to the call of the pastor, to the end that the matter may be laid upon the heart of every member of every church, so far as possible of accomplishment. It will be found that the task is a light one and will burden nobody if we can so much as impress a majority of our people with the duty resting upon each of them individually.

Loyal Baptists can serve as the leaven. They should reach every member they possibly can and request each of them reached to appeal to others, so that each and every member of every church shall be pointed to his or her duty. Show them how easy it will be for each of them to do his or her duty. Show them how easy it will be for each of them to do his or her proportionate part, but do not lose sight of the fact that the time is short, that many cannot be reached at all, and that many others will not or cannot help. Contributors must make allowance for all of these considerations, and give liberally accordingly.

The task will be so easy if we can all wake up to our duty. If our people can have the faith to take God at His word, victory is assured. God prospers the liberal hearted.

"HONOR THE LORD WITH THY SUBSTANCE, AND WITH THE FIRSTFRUITS OF ALL THINE INCREASE: SO SHALL THY BARN BE FILLED WITH PLENTY, AND THY

PRESSES SHALL BURST OUT WITH NEW WINE."

Let us work hard and pray earnestly for victory all along the line of battle. The campaign will not succeed of itself, but loyal Baptists in the power and under the leadership of the Master can carry it easily to victory.

—BR—

PRESIDENT JONES AND J. H. ANDERSON MAKE SPEAKING TOUR THROUGH SOUTH IN INTEREST OF EVERY MEMBER CANVASS

(By Walter M. Gilmore, Publicity Director)

Beginning in Raleigh on the evening of October 30, Mattison B. Jones, of California, President of the Northern Baptist Convention, accompanied by J. H. Anderson, of Knoxville, Chairman of the Central Committee of the Promotion Committee of Southern Baptists, will make a tour through the Southern Baptist Convention in behalf of the Every-Member Canvass movement, speaking at night in the following cities on the date indicated: Raleigh, October 30; Columbia, October 31; Jacksonville, November 1; Atlanta, November 2; Birmingham, November 3; Jackson, Mississippi, November 4; Shreveport, November 5; Memphis, November 6; St. Louis, November 7; Louisville, November 8.

It is said that President Jones is the best known Baptist layman in the United States. Though long a resident on the Pacific Coast, Mr. Jones is a native of Kentucky and graduated with honors from the University of Kentucky in 1894 and taught in his native State as a young man. He located in California in 1899.

President Jones is one of the leaders of the California bar and lives in Glendale, a suburb of Los Angeles. When he was elected to his present office by Northern Baptists in their session at Kansas City last June, he went back to California and arranged to give as much time as possible to the service of the denomination. He placed his law cases in the hands of his partners and in September set out on a speaking tour which will keep him on the road until some time in December. After Christmas he will again go out to address Baptist meetings in various parts of the country.

Though a professional man, Mr. Jones has maintained an active interest in religious matters. He was one of the organizers of the Temple Baptist Church of Los Angeles in 1903. Among the posts he has held as a denominational leader in addition to his present office, are those as president of the Southern California Baptist Convention, president of the Pacific Coast Baptist Conference, and vice-president of the Northern Baptist Convention.

President Jones has very generously consented to make this itinerary through Southern Baptist Convention territory at this time in the interest of the Every-Member Canvass Movement, which has attracted such wide-spread interest among Northern Baptists in recent months.

Mr. Anderson, who accompanies Mr. Jones on this tour, is one of the outstanding laymen among Southern Baptists and has been vitally interested in the Every-Member Canvass Movement from its inception. Mr. Anderson is a great believer in tithing and for many years has practiced it, thereby turning into denominational channels hundreds of thousands of dollars. This tour of these two great laymen will be made without any expense to the denomination.

—BR—

The State Convention meets at Columbus Tuesday night, November 17th. The Pastors' and Laymen's Conference on Monday night, November 16. Send your name for entertainment (bed and breakfast) to the Committee on entertainment.

—BR—

The prediction is made that if the cotton acreage is greatly reduced next year there will be a flood of unemployed people going from country to town, where they will be unable to make a living.

—BR—

A short time remains in which your friends may get The Baptist Record four months for fifty cents. This offer will not be extended beyond October. Tell them about it.

"FORWARD MARCH!"

—O—

Associational Sermon delivered by Rev. A. A. Kitchings, before Scott County Association and requested for publication.... A most timely message.

Text: Exodus 14:15

When we review the predicament of the Israelites at the time when they got this order to go forward, it seems absurd to us and it must have seemed absurd to them. Here they are with the Red Sea in front, with Egyptians in the rear and, we are accustomed to believe, mountains on right and left of them. Whether it be mountains or wilderness, they were hemmed in on all sides. In spite of these facts, God commands Moses to order the people to go forward. If one took stock of human appearances, he could not believe such an order possible. But it was possible, for at the side of God all things are possible. In God's strength they crossed the Red Sea when escape seemed impossible.

Psychologically, this is the time for the same order to be given to the Baptists of the South. There was never a better time than now for such order to be given. I believe it is God's order for the hour.

Many churches have already quit on benevolences. Some months ago many began to slow down on benevolences, and now the inevitable retrenching on local program. Missions is the jugular vein of the church life and when that is cut, then death is inevitable. It is the law of life for the church. Recently when discussing with my church treasurer at Lake, plans for next year, he made the remark, "I am not inclined to reduce our budget for missions with the Cooperative Program, for I have noticed when we fail in this particular it is very difficult to finance a local program." How true it is!

Carrying the analogy through this message, if I may, our condition is:

I. A wall of debt on the right. (1) Nearly every cause we foster is struggling for life. Our hospitals are in debt. Our orphanages are in debt. Our State Mission Board is in debt for the first time in many years. Our Home Mission Board is in debt. Our Foreign Mission Board is in debt. Every Southern Baptist Seminary and every Baptist college I can hear about is greatly in debt. Christian education is much imperiled by debts. (2) These debts were caused by visions seen and disobeyed. During the "seventy-five-million campaign" our leaders, with their enthusiasm, lifted the people from the commonplace, and showed them visions of a greater future. The people saw, felt, and appreciated a great future, and then disobeyed. This is why we are in debt today. Plans were made on promises that were not kept. (3) We cannot pay standing still and trembling. Nor can we pay while running and retrenching. A retreating army does not win a battle. We shall pay if we go forward.

II. A wall of doubt on the left. (1) There seems to be great despair on every hand. Many are doubting the wisdom of much we have undertaken in the past. Too many Jews are censuring our leaders for our predicament. This reminds me of one of Aesop's fables. I believe it was the goat in a well. A fox came by and began to pour abuse upon him for being in there. The goat said, "Please help me out of here and abuse me later." Such a course would be wise for some of us doubters—try to help our suffering causes and then express doubts later. (2) Discouraged seems to be the dominant note everywhere. This is true in every report coming in on Christian education. We must have it and yet it is a colossal struggle against the odds right now. Discouraged seems to be the note in Dr. Ray's report on Foreign Missions. Nobody doubts that there is a wall of doubt on one side of us.

III. The enemy is in the rear. (1) We are being chased by sensualism, materialism, and skepticism. Too many people are trying to satisfy carnal desires. If there is not enough money to carry on God's work and satisfy the flesh, then God's work can go undone. Many of those who are crying "retrench" in Baptist programs, still enjoy the Sunday afternoon automobile drive for pleasure. On a recent Sunday afternoon an ob-

server count on one of o for ten hour Then we are ing of sociel participants from thirty "boot legged Canada and to the true C ized agencie has only to papers to ined to contri lic opinion erness of rea I want to sa tunity to ca for Presiden tradition or Will you vot Russian Red they are str

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server counted thirteen cars pass in five minutes on one of our highways. On that basis, count for ten hours and see where it takes you. (2) Then we are menaced by a foreignized interweaving of society, as indicated by noticing names of participants in gang murders, etc. We are having from thirty-five to forty thousand foreigners "boot legged" into our country over the border of Canada and Old Mexico. All of these are inimical to the true Christian order of things. (3) Liquorized agencies are dominating everything. One has only to read between lines of Associated Press papers to see this. These agencies are determined to control public opinion by dominating public opinion moulders. Herein lies the great necessity of reading our Baptist papers. Right here I want to say you will most likely have an opportunity to cast a vote for a liquorized candidate for President. In other words, you may vote for tradition or righteousness. Which will it be? Will you vote for party or the Constitution? (4) Russian Reds are also enemies to Christianity and they are stronger here than we know.

IV. Sea of depression in front. No one doubts that we face a distressing sea of depression. But it can be crossed. It must be crossed. We are not going to surrender to the enemy. But how? This is the question, and this is the real test of the command to go forward. God's strength is made perfect in weakness, and in just such time as this He wishes us to put Him to the greatest test. This was evidenced in his dealing with Sideon. (1) The hour has struck for us to exercise that faith that overcomes the world. Too long have we been trying to walk by sight and not by faith. If we walk at all now it will be by faith. What a victory we can win now by going forward on faith! Recall the experience of Jonathan at Michmash. He and one man, by faith, put to flight a multitude. (2) We shall come out of this depression gloriously, if, (a) we put new emphasis on Christ, the world's great need. (b) If we throw ourselves completely upon God. The way back to prosperity is the way back to God.

"If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He'll give thee strength whate'er betide thee,
And bear thee through the evil days.
Who trusts in God's unchanging love
Builds on a rock that cannot move."

When we take our Every-Member Canvass the first week in December, we shall have an opportunity to exercise faith. I believe if we make a pledge on a basis of much greater prosperity than at present, God will honor and bless that faith.

V. The Promised Land lies across the sea.

(1) Before we occupy this land we must enlist and train our forces. Enlistment is our first task. The first step here is, (a) dispensing information. Herein lies the absolute necessity of getting The Baptist Record into the homes of our Baptist people. It is the only way for our people to have full knowledge of our plan of campaign, etc. It is impossible for the preachers to tell the people all they ought to know of our movements. It is a sad truth that Southern Baptists are not reading their denominational papers. Five years ago, out of 780,000 white Baptist homes of the South only 190,000 of these were reading a denominational paper. I fear it is worse now. (b) A second great task is to arouse the two-thirds of Southern Baptists who never contribute one cent to Southwide causes. I think I am safe in saying forty per cent of Southern Baptists never give one cent to anything. This is because they are not informed. "What people are not up on, they are down on." "Information is inspiration." When Dr. Gunter tells us that only 120 churches of our 1540 in Mississippi sent contributions into headquarters in the month of September, we are led to believe that our people need The Baptist Record. Over against our failure to support the Program of Jesus Christ, is a luxury budget that is staggering. Recently the American people spent in one year \$15,000,000 for chewing gum, about \$1,000,000,000 for jewelry, and \$2,000,000,000 for tobacco, to say nothing of cold drinks, amusements, etc. Some of this represents Baptist money. 2. Let us move forward to occupy our confines. Our territory stretches

from Barksdale, Maryland, to Key West, Fla., a distance of 1,100 miles on an air line; from Cape Hatteras, on east coast of North Carolina, to the California Line, across Arizona—a distance of about 2,400 miles. According to Dr. E. P. Allredge, five years ago, we had in this territory 5½ million foreigners, 10,000,000 negroes, 162,000 Indians, 40,000 deaf mutes, 400,000 Jews, and about 20,000,000 whites above age of ten with no church connection. In this territory there are one hundred and fifty cities with from 1000 to 6,278 people who have no Baptist churches. In the city of New Orleans for every white Baptist there are ninety white persons who are not Baptists. In the light of these facts we must Christianize, or be heathenized, industrialized, or Mammonized.—"Speak to Southern Baptists that they go forward."

—BR—

I AM NOT ASHAMED

Chapel Talk at Clarke College, Tuesday, Sept. 22

—O—

(John F. Carter)

I will read three passages of Scripture. The first one is in the first chapter of Romans, the sixteenth verse, "I am not ashamed of the Gospel, for it is the power of God." The second is in 2d Timothy, the last letter that the apostle Paul wrote, the twelfth verse, "I suffer these things, yet I am not ashamed, for I know Him whom I have believed." The third is the eighth verse of this same first chapter of 2d Timothy, "Be not ashamed, therefore, of the testimony of our Lord."

Shame is an unpleasant feeling. Pure shame in the presence of one's fellows is about as strong a deterrent of action as any of the ordinary human motives. It is a consciousness that our fellows condemn us, or that they ridicule us for something that we have done. A father or a brother visits one who has been guilty of a crime and thrown into prison. Although the visit is made with the avowed purpose of doing all that he can to help the guilty son or brother, still this son or brother, because of his shame, is uneasy in the presence of the loved one that condemns his wrong; he is ashamed.

A few years ago in a national championship football game, a player that had been counted on by one of the teams took the ball more than fifty yards in the wrong direction, and gave the opposing team such an advantage that his own team lost this championship game. His name among football fans is till yet an object of ridicule, and he will never outgrow it. Oh, when they came in from the game his fellow players tried to console him and said it was all right, and indeed the coach played him again in the same game; but in spite of all the consolations and all of his efforts to redeem himself, we always laugh at his folly, and he is always ashamed of it.

Sometimes this feeling of shame is artificially brought on by the ridicule of wicked people directed at the worthy aims and aspirations of good men and women, and especially the aspirations of boys and girls. A young man sometimes hesitates to take a firm stand for things that are right and things that are religious, not because he would be condemned, but because he would be the object of ridicule on the part of certain of his fellows. A statement was made to you by our field worker on the day of our opening which illustrates what I am talking about. He said that the friends of a rival institution had sought to dissuade some of our prospective students and had taunted others with a statement that Clarke is a "preachers' school." Well, the fact is, I am not ashamed of the preachers that are now at Clarke College, or of the noble group of ministerial students that the College has had during the twenty-three years of its history. There have been among this group successful individuals measured by any standard applied to the life of a minister, and they have wielded an influence for good more potent than the influence of any like group of men of other professions that may be the exponents of our rival institution. I am not ashamed of Campbell, and Parker, of Hooks, of Land, of Abel, of Pearson, of Meadows, or of the scores of others—my own former students—

who are now in the pastorate or some other form of ministerial life.

But it was not the preachers that we now have or that we have had that this slur was directed against. It is not that these parties would be ashamed to have preachers as fellow students, because efforts have been made to get preachers into their own school; but the taunt was thrust at us because our distinctive appeal is the emphasis that we put upon the high and the noble in a pupil's life. And I am not ashamed that our institution is a Christian school. I am not ashamed that it appeals to the nobler sentiments of boys and girls instead of their depraved hatred of these sentiments, and that it takes as its greatest task the development of these sentiments and the inspiring of these boys and girls to Christian service. I am not ashamed that our institution stands positively through every possible means for all the principles of Christianity.

Paul was a clear thinker. His logic is the equal of that of any ancient writer, sacred or secular; and, as he saw it, his connection with Christianity was no occasion for shame. In the first verse that I read to you, he was planning a trip to the largest city in the world and from every respect the most important city in the Apostle's geography. In Rome were representatives of every faith and philosophy then known. Christianity was everywhere spoken against by the Jews (Acts 28:22) and ridiculed by the Greeks; but, in spite of all this, Paul was not ashamed to take his place among the exponents of the philosophies of the religions of the world as a representative of the Christian faith. We know that when Paul did go to Rome, he went in a shameful fashion—as a prisoner. And the second verse, written itself from the dungeon, and while the Apostle was constantly expecting a death sentence to be executed, declares that after years of imprisonment, and after what the world would call a shameful end of one's career, the Apostle is still not ashamed; and he admonishes and begs the young man whom he loves as a son not to be ashamed of this same faith which is about to bring him to the headsman's block.

In both instances he told why he was not ashamed. When he was planning the trip to Rome, he asserted that the Gospel of Christianity—a good news it was, the news of deliverance—was God's power to bring about a salvation to the ones that believe. It had delivered Paul himself from a career of bigoted persecution, and had transformed him into the noble self-sacrificing apostle that he was, inspiring him to give all that he was for the betterment and for the happiness of others—even of strangers. And he had seen this power deliver others also, bigoted Jews and superstitious, idolatrous Greeks, all enthralled in the snares of sin. Throughout the ages it has been ever transforming such men like Augustine, Tertullian, Peter Waldo, the noble Adoniram Judson, transformed from an ambitious atheist to a suffering and most loyal missionary of the cross, bandits in South America and of China, cannibals of the South Sea Islands, the rough frontiersman of the plains, and the drunken sot in the gutter. This is the power of the Gospel, and of this power the Apostle was not ashamed. And we at Clarke College are not ashamed of any force that will enter into the life of a man or a woman or a boy or a girl and make him over as it made over Jerry Maccauly or John MacDonald; that can perform the greatest of miracles, though it is a spiritual miracle—the miracle of broken habits. We are not ashamed of the emphasis that we give to the Christian atmosphere, to Christian organizations on the campus, to daily attendance upon chapel, and regular attendance at church, to a study of the Bible as one of our courses, even the most important of our courses. If there are those who think that these things are bad, they might well be ashamed of them, but for our part, we boldly admit that chiefly our efforts are directed toward these Christian ends, and I hope that as you stay with us through the days and weeks of this session, you may yourself acquire the same boldness with reference to the things of Christ and His power to save.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

W.M.U. WEEK OF PRAYER FOR WORLDWIDE MISSIONS NOV. 30-DEC. 4, 1931

The slogan for this Week of Prayer is "God loved—He gave." Will you?

God so loved us that He gave His only begotten Son. During this Week of Prayer we have an opportunity for giving—yes giving, first of giving of ourselves and that is what God wants most of all. If we surrender our lives to God then it is evident that we will give time to commune with God about Worldwide Missions. "Whosoever prays most helps most." Every step in the progress of the Universe of missions is directly traceable to prayer.

Listen to some of the requests for prayers that come from our missionaries. From Pochow, China, we are asked to pray that each saved person may have the urge of the Holy Spirit in spreading the good news. From Kweitch, China, is this request, that the isolated believers may have grace and strength to stand and not be pulled down by the ridicule of the many who differ with them. From Yanchow, there is a plea for prayers that God will touch the hearts of our young men and women to call them out into definite service. From Japan, there is a request for an earnest and well-prepared missionary couple. There is a desire in North Brazil for a helper to support the one pastor in the State, Ceara. In South Brazil a request is made for prayer that there will be more consecration of life, more desire to see souls saved, more private prayer, more desire to give ourselves to save the lost.

Then is there not a need for much praying?
Lord teach us to pray.

"Oh the love in His face
And the joy in His heart
As He looks into mine
While I am praying apart,
And says, when you pray,
Say, 'Our Father.'"

Oh! the faith He begets
And the praise He inspires
When I look back at Him
With a love that He fires,
And say, as I pray
Oh, 'Our Father.'"

The goal for the Lottie Moon Christmas Offering is \$200,000.00. Miss Juliette Mather says, "The missionaries look to us for this gift which will enable them to stay at their posts of duty; our Lord looks to us for this gift which will express our love to Him and our desire that the good news of His coming shall truly be to all people.

Realizing that this is a great challenge and knowing that God's promises have never failed us—let us in the words of Cary—"Expect great things of God and attempt great things for Him." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

Evie Landrum.

REPORTS OF MISSION STUDY

Who?—What?—To Whom?—When?

I am reminded by questions that come from various sources that I perhaps have been at fault in not calling attention to some things that are not understood by all our workers.

First who should report?

The local leader of a study class should report to her associational Chairman, as soon as a book has been completed. For this report she should state the name of the book, the number enrolled and the number who passed the test and received the award. Of course, she should send to State

Our Young People's Column

BE YE KIND

In our W.M.U. Year Book under our first fundamental, Prayer, we find this aim given, "The establishment and maintenance of family altars." The sweetest of homes are those where all the family pauses for prayer—who talk to God as one—whose hearts are united in asking for His blessings on those whom they love, and then reaching around the world in their petitions. There is not a breakfast table in Mississippi that would not be made a happier place by the singing of a hymn, the reading of God's Word and a prayer. If you haven't already reached this aim of our W.M.U. family in your home, won't you begin in the morning? Won't you place our Intermediate G.A. House Party on your heart and, oh! won't you lead your family in prayer for our Lottie Moon Christmas Offering? The literature is so fine for this year. Remember, too, the Every-Member Canvass and our boys and girls entering the Stewardship Declamation Contest.

—BR—

FAMILY PRAYERS

You say you are "busy this morning
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers."

Then the children are sent to the schoolroom
And the grind of the day thus begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong!

So pause for a little each morning,
And again at the close of the day,
To talk with the Master who loves you—
Remember, He taught us to pray.

—Christian Workers, Magazine.

—BR—

Do you remember what a great joy we felt this summer when one of our Mississippi R.A. boys won the beautiful silver loving cup for being the best all-round camper at Ridgecrest? I only wish that each of us could just clasp hands with Lewyl "Hoover" Toler and tell him again how proud we are of him. He'll be so glad to tell you all about the camp for boys and if you're an R.A. write to him at once at Gloster, Miss., Box 279. He may know something that will interest you.

—BR—

"Enclosed you will find a picture of Juanita Ballard, Tchula, a Junior G.A., who has just completed the required work for a queen. She has the distinction of being the first queen in Holmes county. The Holmes County W.M.U. Association is giving her a G.A. ring as a reward for her and an incentive for others." Congratulations, Juanita!

Headquarters for the number of seals she needs, giving the name of the book and if it is the first award earned. The card for first course with the seal will be sent to her, for each such person, and if others hold the card, a seal for each will be sent.

The Associational Chairman will thus be able to report to her District Chairman and the District Chairman to the State Chairman.

When?

Each one just as soon as possible after the close of the quarter. This is very necessary in every department of our W.M.U. work. Some of us do not realize that our system of reports is a wheel within a wheel and if one wheel fails to move, the whole machinery is clogged and cannot work properly.

Some years ago a report card was prepared by Mrs. Fred Hammack. Your State Chairman has some of these cards and each District Leader may have as many as she needs by writing for them. She in turn supplying her Associational Leaders. The local leader of a class making her own form as suggested above.

Dear friend, if you see this and know that your Leader who needs this will not see it, please pass it on to her. May we not have full reports for this last quarter of 1931?

On the card sent to the President of a W.M.S. there is a place for a number of study classes—as explained above, the same class should not be reported but once, in the quarter.

Yours for more real Mission Study,
Margaret Buchanan,
Mission Study Chairman.

—O—

My Dear Miss Traylor:

We held our annual associational meeting of the W.M.U. of Lauderdale County last Friday at the Fifteenth Avenue Baptist Church, Meridian, Miss., with all the eight Baptist churches of the city serving as hostess.

We had Miss Mallory as our honor guest. She brought us two inspiring and spiritual messages during the day—that morning she spoke on High Points of the W.M.U., and in the afternoon she told us some things about her trip to Latin America. She pictured some of the different homes she went into while there and when she got through we felt that we, too, had visited in some of those homes. We shall always be grateful to the Lord for letting us have her for this occasion, and I feel that we will be able to accomplish much more in the work this year by having had her for this meeting. We were also very happy over the attendance of this meeting as we had between 250 and 300 people present. We had a number of visitors from other counties and cities as well as from our sister State, Alabama, and we were so delighted to have them all, really we felt quite honored.

That same evening Mrs. C. T. Burt, our Young People's Leader, with Miss McLelland, put on a splendid Young People's Rally at the 8th Avenue Baptist Church. It, too, was quite a success and at that time Miss Mallory brought a beautiful and inspiring message to our young people.

Please pray for our work in this county.

Yours cordially,

Mrs. Ernest Brookshire, Supt.

—BR—

Rev. Robt. H. Russell, an alumnus of Mississippi College, becomes pastor of Trinity Church, Kansas City, Mo.

—BR—

L. H. Miller, lately pastor at Biloxi, Miss., has been called to the care of Sans Souci Church, Greenville, S. C., and has accepted.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Assembly Meeting

The Baptist Bible Study Assembly
met with Central Baptist Church,
Grenada, October 19th. Fifteen were
present and a good day was had
discussing Roman 3 to 6 inclusive.
These chapters contain the very
heart of the doctrine of salvation by
grace, and the brethren seemed per-
fectly agreed on this teaching by
Paul.

One new member was present,
Rev. J. H. Page, of Oakland, and he
added much to the meeting. Two
visitors were recorded, T. T. Gooch,
of Oakland, and J. W. Jordan, of
Duck Hill, and were welcome. Only
two who were on the program were
absent. We missed them. We also
missed others who were absent.
Come on, brethren, and let us have
study and fellowship together.

At the noon hour Mrs. E. R. Hen-
derson and her two fine daughters
served us with a splendid dinner
which was greatly enjoyed and ap-
preciated. Bro. Henderson was ap-
pointed to prepare program for next
meeting.

Remember, we meet each Monday
following the third Sunday in the
month at 10:00 A.M. Come and be
with us.

Notes and Comments

The Eskridge Baptist Church,
Montgomery county, Rev. J. M.
White, pastor, has a Bible study
class each Saturday night. Bro. J.
E. Heath, who writes so many splen-
did articles to The Record, is teach-
er. One book in the Bible is studied
and discussed each week.

Pastor J. H. Hooks is doing a good
work at First Baptist Church, Gren-
ada. At a recent Sunday morning
service three joined by experience
and others had already come on a
profession of faith. So he had a
good baptizing Sunday night.

Rev. S. J. Rhodes has resigned his
work at Oakland and field, to take
effect January 1st. He has not re-
cuperated as fast as it was hoped,
hence, this move. Oakland has call-

ed Rev. J. H. Page, who is supplying
his absence, and likely the other
churches of the group will do so.
The group consists of Oakland, Elam
and New Hope in Yalobusha county,
and Spring Hill in Tallahatchie coun-
ty.

Brother Story, a young minister,
has been called to serve the church
at Duck Hill for the balance of the
year, to succeed Dr. H. M. Harris,
and has located on the field. He
serves other churches in connection
with the good church at Duck Hill.

"If one does not have the peaceful
conscience that he is saved, consider
such an one as a lost person and so
preach to him."—E. R. Henderson.

Rev. J. W. Eidson has resigned the
work at Kilmichael and field and
has located near Crystal Springs,
South of Jackson. We regret to
lose Bro. Eidson from our part of
the State. He is one of our best
preachers.

Bro. J. E. Heath, of Eskridge, was
on the program at our recent Bible
Study Assembly, to discuss one of
the passages in Roman. It was evi-
dent from his discussion of the sub-
ject that he is a Bible student and
thoroughly Baptist. We delight to
have our good laymen take part in
such matters.

It is not all together a matter as
to whether we believe in denomina-
tional schools or not, but it is a
matter of whether we love the cause
of Christ and honesty in the pay-
ment of debts in this matter of rais-
ing funds to pay off the indebted-
ness on our colleges. A failure to
pay these debts would be a repudia-
tion of our honest contracts and put
Baptists in a bad light before the
world. It would take a long time
to get over such a mistake. Mis-
sissippi repudiated its bonds a hun-
dred years ago and it is still suffer-
ing the consequences. It pays to be
honest.

Denominational Schools

Recently the following paper was
read to the Coffeeville Baptist
Church on the above subject: "The
question is often asked: Why have
denominational schools, since we
have such a good system of State
schools?" There are many good and
sufficient reasons, a few of which
are given:

I. As we look around us we see
that those denominations which do
not have a system of denominational
schools are either dead or dying
fast. On the other hand we see that
those denominations which have a
system of schools are thriving and
growing, doing things for God. Nine-
ty-five per cent of all missionary
and benevolent work is done by those
denominations which have schools
and make much of them.

II. State schools are forbidden by
the State and United States consti-
tutions to teach the Bible, at least,
doctrinally, in the schools. This was
done in order to completely separate
Church and State, and we Baptists
are strong for that doctrine. In some
of the States the Bible is not per-
mitted to be so much as read in the
schools. Where it is permitted no
comments except from a moral
standpoint, are allowed. So if the
Bible and the doctrines that are dear
are to be taught to our boys and
girls while in school, it must be done
in our own denominationally owned

and controlled schools; and it is
essential that these be taught.

III. The finished products of the
denominational schools are such as
to justify their existence, and are
worth many times their cost. Ninety
per cent, or more, of our preachers,
missionaries, church and Sunday
school and B.Y.P.U. and W.M.U.
workers come from our Christian
colleges. Our church would be in a
sorry plight today were it not for
the fact that we have had our de-
nominational schools. We stand first
in numbers in Mississippi today
chiefly because we have had Mis-
sissippi College and the others. One
hundred years ago the Baptist de-
nomination split about equally in
two factions. One of these did not
believe in denominational schools
and was opposed to an educated
ministry. Today that wing is prac-
tically dead, not as many in num-
bers as when the split came. The
other group believed in denomina-
tional schools and an educated min-
istry, and went to work to build a
system of schools. From about 100,-
000 when the split came to 4 millions
in the South has been the growth
of this wing of the split. If this
proves anything it is that it is God's
will that denominations shall have
schools; it also shows that they will
decay without them.

IV. It is also very noticeable that
when our young people return from
denominational schools with their
diplomas they are to be found inter-
ested in the work of the church, giv-
ing of their time and money to car-
ry on the Lord's work. This is the
rule, there are some exceptions.
They are fixed in their faith in the
Bible, and very few evolutionists are
found among them. On the other
hand, those pupils coming back from
non-denominational schools take lit-
tle if any part in the work of the
church. Some who were fairly good
church workers before they went to
college come back home and are not
found in the church work. This, I
say, is the rule; there are a few fine
exceptions. Therefore, we conclude
that if we are to have workers in our
churches, men and women who be-
lieve our doctrines and are willing
to support and live them they must
come through our denominational
schools. If we love the Truth as
Baptists, hold it and our churches
continue to grow and carry out the
great commission of giving the
whole world the whole gospel we
must have our denominational
schools.

May the Lord help us Baptists
to realize that we live or die, rise
or fall, with our schools, and rise
up in this time of distress and sup-
port them as that should be, and as
they are plenty able to do.

ACROSS THE ROCKIES IN OCTOBER

(By J. J. Lipsey)

(Note by the Editor: The fol-
lowing letter was written by
our former Business Manager,
now living in Colorado Springs.
It is an account of a trip made
by him and his wife across "The
Divide," and seemed such an
interesting story that we con-
cluded to share it with readers
of The Record, who have always
expressed pleasure in our travel
stories).

We had fine weather during most
of the time we were driving and
good roads except where they were
working on them. I do not object
to the work on the roads, but was
glad to see so many men at work.
Our route was up Ute Pass and
across Wilkerson Pass to Hartsell
(in South Park), past the Buffalo
Peaks and across Trout Creek Pass
to Buena Vista, northward then to
Twin Lakes, westward up a stream
and across Independence Pass (Hun-
ter's Pass on the old map), down-
stream and still westward along the
Roaring Fork of the Colorado River
(formerly the Grand) to Aspen, Ba-
salt and Glenwood Springs. Return-
ing from Glenwood Springs we
turned left at Basalt and followed
the Frying Pan (river) up to and
through the Busk Tunnel, thence
down a little to Leadville and to
Twin Lakes again, from which place
we followed our old route home.

Twin Lakes are two enormous res-
ervoirs now, like other reservoirs in
Colorado, lower than they have been
for a long time. It is about 8500
feet above sea level. From that place
the Independence Pass road is very
narrow, but safe, and leads through
some of the noblest scenery I have
ever seen. When you turn left at
Twin Lakes it is impossible to see
how you are to cross the Continental
Divide. On the right of the road
are Mt. Massive and Mt. Elbert, on
the left Mt. Harvard, Mt. Yale and
Princeton, all snow-crowned, all
higher than Pikes Peak, all clustered
together as close as big mountains
can be, and still be separate. The
road follows a small stream up a
canon lined with firs, spruce and
pines, and with the most gorgeously
colored aspens, scarlet, gold or yel-
low, according to the altitude. At
last you reach a great beaver mead-
ow, startling in the black richness
of its deep, dampness of its soil—
for the soil has been rocky up to
now. Here the Aspens begin to
play out and the evergreens quit
just a little above them, as if you
had drawn a line and said to them,
"Stop here." This is timberline. Here

Continued on page 13

Renew Your Health by Purification

Any physician will tell you that
"Perfect Purification of the System
is Nature's Foundation of Perfect
Health." Why not rid yourself of
chronic ailments that are undermin-
ing your vitality? Purify your en-
tire system by taking a thorough

course of Calotabs,—once or twice a
week for several weeks—and see how
Nature rewards you with health.

Calotabs purify the blood by acti-
vating the liver, kidneys, stomach and
bowels. Trial package, 10 cts. Fam-
ily package, 35 cts. All dealers. (Adv.)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR NOVEMBER 1, 1931

(By L. D. Posey, Jena, La.)

Subject: World's Temperance Sunday.

Golden Text: Be not drunken with wine, wherein is riot, but be filled with the Spirit. Eph. 5:18. R.V.

Scripture for Study: Gal. 5:13-26; for supplemental study, Rom. 13:1-14.

Introduction

It seems to be generally agreed, that Paul wrote his letter to the churches in Galatia, while in Corinth on his third missionary journey, about 57 or 58, A.D.

The immediate purpose of this letter was to overcome the Judaizing teachings to the effect that in order to be saved, in addition to faith in Christ, one would have to be circumcised and keep the law. To state the same fact more plainly: Jews must remain Jews, observing the same laws and ceremonies as under the old system; and Gentiles must become proselytes to the Jewish system in order to be saved. To state the matter in still another way: According to the teachings being broadcast among the churches in Galatia, salvation was in part by works, and not alone by faith in Jesus Christ. Paul's letter was to counteract and overcome such teaching. Christendom today is confronted with essentially the same false teaching, only in the more dangerous form of Modernism. According to the advocates of the pernicious teaching, man is his own savior.

The Lesson Studied

The scripture for our lesson for this date, brings clearly before us the characteristics of the saved and the unsaved. Those who are led by the Holy Spirit, and those who are not so led. Prominent among the characteristics of the unregenerate, is that of drunkenness. In direct connection with drunkenness is that of revellings, which means, "music with dancing." Yet, many of our "so-called" Christians claim there is no harm in dancing. Well, the Bible teaches that the practice of dancing and drunkenness is a mark of the unsaved soul. Then why keep such persons' names on the church rolls? Surely church membership will not save them. On the contrary, it is a hinderance to their salvation; and churches are doing them a positive injustice by keeping their names on their rolls. Exclude them, and disabuse their minds of any sheltering protection by church membership.

But the reason for the use of this scripture for this date, is that this is the World's Temperance Sunday, and this scripture deals with drunkenness. All over the world, people who study Sunday school lessons, will be studying the evils of intemperance. No question so thoroughly affects every phase of life, moral, social, political and economical, as the whiskey question. Now that the world is in its darkest hour since the flood, it behooves us to study this question.

With us, it is a question of maintaining the Constitution, and strengthening and enforcing the laws already enacted. Also, just now, we need to combat the efforts to legalize the sale of intoxicating beverages in some form.

According to the scripture for this lesson, those who are for whiskey are unsaved. Shall Christians sit idly by, and let the unsaved, those who are known to be entirely under the power of the Devil, dictate the policies of this nation? Here is one that will not.

The wets seem to think that prohibitionists are arrant fools. They claim that national prohibition was forced upon the people while the soldier boys were away from home. That if THEY had been here, another tale would be told. Their whiskey-soaked-befuddled brains lose sight of two great facts in this connection, that we sober people know. First, thirty-two States, the District of Columbia, Porto Rico and Alaska, were under bone-dry constitutional laws, before the boys went to France. In that fact alone, more than two-thirds of the actual territory of our nation were already under prohibition laws while these boys were at home. But there must be added to that fact, the further fact that large parts of the remaining sixteen States were under prohibition by local option; thus practically three-fourths of the United States territory were already dry. The second fact the wets, because of their blurred vision fail to see, is that since prohibition homes produce the best citizens, and since a large majority of the people were already under prohibition laws; instead of all the American soldiers in France being inebriates, as the wets would make us believe, a vast majority of them were for prohibition. This is sustained by the fact that the rigid examinations the boys underwent before being accepted in the army, had a tendency to eliminate those who would want whiskey. The present rantings of a few sots in the American Legion, are like the noise of two or three bull-frogs in a pond. By the noise, you would think the pond was full of bull-frogs. So, if the boys had been at home, and a vote submitted on the prohibition, the majority would have been larger than it would have been, had a vote been submitted while the boys were in France.

The wets claim constitutional prohibition is undemocratic; that it is fanatic minority rule. The forgoing facts presented, in addition to the adoption of the Constitution by forty-five of the States in less time than required by law, show prohibition to be by vast majority rule, both as to territory and population. The wets then, by their non-submission are proving themselves to be undemocratic, bolshevistic and anarchistic.

The wets claim that prohibition laws should be repealed because they cannot be enforced. Again they seem to think that we are such fools that we cannot learn facts. The truth is, in every place where tests have been made, the law is from eighty-five to

ninety-five per cent enforceable. What law ranks higher than that in enforcement? But following their argument to its logical conclusion, all laws that are not enforced one hundred per cent, should be repealed. Then we would have no laws against murder, arson, theft and rape. Without law, we would have anarchy, the very thing the wets want.

But when it comes to obedience to law, whoever heard of a wet obeying the law? The violation of all laws enacted to protect the public against the ravages of the whiskey powers, was one main reason for removing the whole capooch, taproot and all.

The wets claim that prohibition is the cause of the terrible crime wave in the United States. If that is the cause here, what has caused it in Europe, where they have all grades, from the best, to the veritable rot-gut? A majority of the major crimes in Europe have increased from one hundred to two hundred per cent since the World War. Again the wets must think we are fools.

The wets claim that prohibition has brought on the present financial depression in the United States. Then what brought it on in the rest of the world, where whiskey flows almost like water? The truth is, one great reason why the United States is now lending money to the rest of the world, is because we have had national prohibition since the World War.

The wets claim that prohibition is the cause of the unrest in the United States. Then what caused it in the rest of the world where they have plenty of whiskey? The truth is, prohibition is one main cause of our nation's stability now. Open saloons in the United States, and with our people developed as they are to such high nervous temperament, and we will have revolutions in less than six months.

Lack of space forces me to close. Let every man who loves God, his home and his native land, arise in his might, and drive his dagger through the heart of this monster evil, while it is down, and pin it to the ground, so it can never rise again to curse the American people.

"A FEW SCATTERIN' REMARKS"

(By L. E. Hall)

Fifty years ago I conducted a protracted meeting at a church at Noxapater, Mississippi. There was no railroad there then. The name of the church was Mt. Carmel. The meeting began Sunday, and I reached the church Monday morning. They had two services each day with dinner between. I did the preaching after my arrival. We had a good congregation, for the Monday services. The attention was good but, as is usually the case, the church as a spiritual force was weak. In the prayer meeting service on Tuesday morning I told the brethren what I believed to be their real situation. It made them serious. An aged brother arose and said he wanted to make "a few scatterin' remarks." This aged brother was a man of fine appearance. Though very old, he was straight and tall. He understood the situation as well as I did. He had not been talking more than ten minutes before the people were, figuratively speaking, set on fire. Some were shouting,

WHEN EYES ARE RED
and inflamed from sun,
wind and dust, you can
allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

others were weeping. I just sat there and looked out. To make a long story short, the meeting went on the balance of the week. We had one of the finest revivals I have ever known. The church was wide awake, and a great many were baptized and were received into the church. The people all over that country thought that I was one of the greatest preachers that had ever come that way. They were mistaken. It was not me. It was the "few scatterin' remarks."

I am impressed that most of our churches, perhaps all of them, are greatly in need of "a few scatterin' remarks." They would not cost so much as do our expensive, modern revivals. I believe the results would not only be more beneficial, but they would last longer. Some months ago I received a letter from a brother who said that his church had just had a great revival. He said it cost the community about ten thousand dollars. He said the people, members and all, had gone back to the ball room and every other devilment, just as before.

The aged brother referred to before was the grandfather of the Caperton Brothers, of this city. Their mother was his daughter. Her faithful, consecrated life reflected credit upon her noble father's memory. Give us "a few scatterin' remarks," in all of our churches, and we will have more religion, and more money for missions.

Healing Humanity's Hurt

A True
Hospital
Story

We want to send a booklet of Hospital Stories of boys and girls to every Junior and Intermediate pupil in every Southern Baptist Sunday School.

Just send your name and address on a postal card, and say "Send Booklet." It is free.

SOUTHERN BAPTIST
HOSPITAL
New Orleans, Louisiana

Gray Hair

Best Remedy is Made
At Home

To half pint of water add one ounce bay rum, a small box of Barb's Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barb's will not color the scalp, is not sticky or greasy and does not rub off.

(By Hendon
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EUGENE SALLEE—MISSIONARY

(By Hendon M. Harris, Fourteen Years a Missionary in Honan.)

In the death of Eugene Sallee, Southern Baptists have lost one of the most winsome, magnetic and consecrated workers we have ever sent to mission lands. He was so alive that it does not seem possible that he is gone—gone to join the two British doctors, Drs. Carr and Guinness and our Chinese pastor, all of whom were so vital and alive when I first went to Kaifeng over twenty years ago. At the recent Convention at Birmingham I asked Sallee if he thought we would ever play tennis together again in Kaifeng. What a sudden and tragic answer has come. Strong, athletic, vigorous and with scarcely a gray hair, he seemed to have drunk of the fountain of perpetual youth. An ache of sorrow and loneliness that is almost physical grips the hearts of those who knew and loved him, whether they be bereft relatives, missionary co-laborers or the Chinese to whom he so lovingly ministered.

If Eugene Sallee had remained in America as a minister or entered one of the learned professions, beyond question he would have made an outstanding success. He was a born leader who would have attracted attention and attained eminence in whatever he undertook. But instead of seeking things for himself, he heard and answered the call of God to China and bent all his unusual native ability and gifts to the cause of Christ. With singleness of heart and unwavering purpose, he gave everything he had to advance the Kingdom of God in China. Seldom has there been a missionary with greater unity of devotion and consecration. So transparent was the flame of zeal that burned within him for the cause of missions, that his addresses at home during his furlough periods stirred his hearers to the depths. Many large gifts came as a result of his appeals and many volunteers responded for work abroad. The brilliant Poterat brothers—Gordon and McNeill—volunteered for the Interior China Mission under the marvelous spell of his presentation of the needs of the middle Kingdom. An unforgettable occasion was the day when Sallee spoke at the Southern Baptist Theological Seminary and it appeared as if the fountains of the deeps had broken through and a pentecostal blessing had come down. The day will be long remembered by all who were there.

Those who would impart religion must be religious. Sallee was a man of prayer; no one in the Interior Mission made more of prayer than he. Tender-hearted and considerate at all times, he never willingly inflicted pain on anyone. His devotion to his wife almost passed into a proverb in the mission; rarely has there been a couple so united in heart and soul as Dr. and Mrs. Sallee; if ever there was a love match long continued—a protracted romance, theirs was such a one. Under difficult and trying circumstances, he maintained his poise. For several hours I was with him when he was held prisoner by raging and hysterical students and during that time not once did he lose his balance.

On arrival in China in 1903, Eugene Sallee began to project plans for the founding of a mission in the great Interior of China. After investigation and in company with Rev. W. W. Lawton, he went to the province of Honan and founded the Interior China Mission and in this mission he spent the remainder of his missionary life.

After studying the language at Chengchow and helping in the beginnings of the work there, in the year 1908 Dr. Sallee and his wife moved to Kaifeng, the capital of the province of Honan. Kaifeng is a city of some 150,000 people and was the last provincial capital in China to be opened up as a mission center. In the fall of 1910 the first converts, seven in number, were baptized into the new Baptist church on Drum Tower Street in the city and a few months later H. M. Harris and wife joined the Sallees in Kaifeng. For a time the two couples lived together on Heo Di Sze Haiang or Fourth Lane Back. It is difficult to describe those days when China was still an Empire and practically all Chinese men wore queues. The Sallees labored earnestly to lay the foundations for a church and school. In later years there were at one time some twenty-five missionaries and at a Young People's Rally it was estimated that over a thousand Chinese students from our four Baptist centers in Kaifeng were present; but all through the years the stamp of the work done in those hard years of beginning was on the churches and schools. Amid all the loneliness and difficulties, Eugene Sallee kept unwaveringly to his goal for the work in Kaifeng. After coming back from his first furlough and seeing the infant church somewhat organized, he gave himself to the work of developing a great Baptist school. So powerfully had he presented the needs and opportunity afforded for a great educational plant in Honan that he was able to obtain wide support for his project and to erect beautiful buildings and enroll a very large student body. Not all the missionaries agreed with him as to the method of the development of the mission educational program, but none could deny the force of his personality and his zeal evoked universal respect. Faced with nationalistic agitation, student uprisings all over China, misunderstandings and sometimes bitterness, Sallee pursued the even tenor of his way in such fashion as to compel admiration.

The school the Sallees maintained was thoroughly religious and those who attended it, now scattered far and wide over North China, will always feel the power of the godly influence exerted upon them in their tender years. Many students coming from heathen homes were converted. Students of promise, such as Ding Bao Shi, Chow Hu Kwang, and Charles Pang were helped to go to the United States to complete their education. Dr. Li Hao Shan (Howson Lee) was assisted in studying in America on two separate occasions. He is a man of unusual promise, who was converted under the teaching of Dr. H. L. Hargrove and who was greatly influenced later by Dr. Sallee.

In order to assist poor students to maintain themselves and also to

bring good, registered stock into China, Dr. Sallee succeeded in interesting numbers of wealthy people in making contributions both of cows and of money for their transportation so that some ten years ago he took to China one of the finest dairy herds ever carried into that country. This was done at relatively small cost to the Foreign Mission Board. This resulted in numbers of students being able to take care of their expenses. Owing to the terrible plague of rinderpest many valuable cattle were lost but the effort was a demonstration to the Chinese of missionary interest and love and was a sincere attempt to help both the students and the people of China. The second herd imported in 1925 has weathered war, pestilence and famine, and is now in Kaifeng rendering a large service. In the writer's opinion this work deserves unstinted commendation because of the initiative, energy, and persuasiveness of the fine man who carried it out. The Governor of the Province who was then the celebrated Marshall Feng Yu Hsiang, the Christian General, was stirred to the very depths when he saw this effort to uplift China. He, at least, was a Chinese who understood and appreciated an effort to help his people.

The relations of Sallee with General Feng deserve a chapter in itself. Marshal Feng has been the center of heated controversy all over China. But when he came to our province, a new day dawned. Soldiers paid their debts, prostitution was abolished, the city was cleaned up and all the forces of righteousness lifted up their heads. For some years Dr. Sallee was on very intimate terms with Marshal Feng. For a considerable period he taught the governor (Feng was Military Governor and the real Governor) the English language. It was this writer's privilege to preach to the personnel of the Governor's staff each week for several weeks. Who would have dreamed such a day in Kaifeng when the missionaries first opened it up only a few short years before? There was preaching in soldiers' camps all over the city. Later Marshall Feng went to Peking and was for a time in control of the entire government of China. Dr. and Mrs. Sallee visited in the home of Gen. Feng and their friendship was unbroken to the end.

After the return of the Harrises to America on furlough in the year 1926, Dr. and Mrs. Sallee took over most of the country work together with the oversight of the Kaifeng schools and four preaching centers. The country work around Kaifeng was begun by H. M. Harris in 1913 and now consists of some fifteen outstations and approximately one thousand converts. The Sallees were constantly in the country and did effective work. Despite civil war, commotion and chaos, the work in these outstations has gone forward steadily and numerous converts have been baptized each year. Yet there was not a single convert in this region and no Baptist church in 1913. It is in this field that Miss Addie Estelle Cox, so much beloved all over the South, has labored with a devotion almost without parallel. She and the Sallees always worked in beautiful harmony and did wonderfully fruitful work in this coun-

try field where there are hundreds of villages. By the use of an automobile, the effectiveness of the work was much increased—saving the missionaries' nervous energy and saving time. Sallee and his wife greatly enjoyed this country work.

This sketch would be incomplete without a word concerning Eugene Sallee's preaching. His preaching to the Chinese was profoundly impressive. His style was slow, clear, earnest and shot through with feeling. No hearer could fail to see that the missionary was what he preached. While the Sallees were in America in 1911-12 this writer opened up a preaching center in the northeast section of Kaifeng. On her return Mrs. Sallee was asked to take charge of this center, and she developed it into a great work. Here Sallee preached every Sunday afternoon coming into the city from the school outside the city where he had preached in the morning. This work of preaching he loved to do. His chapel talks, private discussions and teaching in the classes made lasting impressions on his students.

Our people are familiar with Eugene Sallee's call to return to this country and become Home Secretary of the Foreign Mission Board. He worked hard at the task of stirring up the lagging zeal of the churches and in this he was still a missionary—his heart was still in China. After a little over a year's work the hand of Death suddenly touched him and stilled his breath. What a loss!

Sallee loved to quote the following verses by George Macdonald:

WHAT CHRIST SAID

I said, "Let me walk in the fields;"
He said, "Nay, walk in the town;"
I said, "There are flowers there;"
He said, "No flowers but a crown."

I said, "But the sky is black,
There is nothing but noise and din;
But he wept as He sent me back—
"There is more," He said, "there is sin."

I said, "But the air is thick;
And fogs are veiling the sun."
He answered, "Yet hearts are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends shall miss me, they say;"
He answered me, "Choose tonight
If I am to miss you or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide."

I cast one look at the field
Then set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He,
And I walk in a light divine
The path I had feared to see.

I like to think that when the Great Friend took Sallee by the hand and led him from this world of shadows into the Land of Light, that he went out unafraid just as he did when he answered the call to China. In fancy, too, I can see old Chinese friends gone on before welcome him in just as they did many a time when he alighted at Kaifeng Station. "Shih Muk Shih lai liao." ("Pastor Sallee has come!")

The Children's Circle

Mrs. P. I. Lipsey

Bible Questions No. 18: Oct. 29th
JEREMIAH

For Children Under 12

1. How did God call Jeremiah to be a prophet? Jeremiah 1:7, 9, 10.
2. Did you ever see anyone make a jar or bowl out of clay? Tell the story of the vessel this potter made. Jer. 18:3-6.

3. What two kinds of figs did Jeremiah find in the two baskets before the temple of the Lord? Jer. 24:1-3.

4. What people were like the good figs? Jer. 24:5, 7.

5. What people were like the bad figs? Jer. 24:8-9.

For People More Than 12

1. What sins had the people of Israel committed when Jeremiah was sent to be a prophet to them? Jer. 1:16 & Jer. 6:13. Jer. 7:8-10.

2. Did God expect Jeremiah to make them any better? Jer. 7:27-28.

3. Why was Jeremiah called the Weeping Prophet? Jer. 8:18, 20-22; Jer. 9:1.

4. Tell the story of the potter's earthen bottle. Jer. 19:verses 1-6, verses 10-13.

5. What covenant did God promise to make with his people? Jer. 32:33, 34.

6. What did the children of Jonadab, the son of Rechab, promise their father? Jer. 35:6.

Do you think they would believe in Prohibition now?

Study Roll: Lura Clark, Allen Y. Miller.
My Dear Children:

What beautiful, cool days we have been having lately, and how fast they have been running away, haven't they? I hope that for you they have been full of going to school every day, and to church on Sundays, of studying hard, making fine grades. Of course, I'm allowing plenty of time for fun, too, playing at home and at school, picking up pecans, counting how many you get each time, seeing which can gather the most. Or, if you haven't pecans, there are hickory nuts and walnuts, and maybe peanuts. Has anyone seen any ripe persimmons yet? O, the days are flying, and the first thing you know here's going to be Thanksgiving Day, with its happy families together, and then—but wait, don't let's go too fast, let's get past Thanksgiving before we see what comes next. You all know, anyhow, don't you?

Rather slow going with the letters for the past week. I don't know why, unless it's the Fair! Could it be that? Somehow, every time I say we've nearly got enough money for this month, it stops coming in! No, we haven't got quite enough yet, my dears. Shake your bank or find a hen's nest, "or something," and let's get this settled for this month. O, yes, I've already put in mine, but still it's not quite enough. Much love from

Mrs. Lipsey.

B.B.I. Report

Sunbeams, Newton by	
Larry Holmes	\$.10
Mrs. M. G. Austin	.50
Mary Adelyn Milam	1.00
Clinton Sunbeams	.25
Mrs. Emma Laird	.50
Canoy, Miriam and Lura	
Clark	.50
Jolly Four, Van Osdels, Johnnie, Joyce, Zelma and Mary	
Katherine	.25
Mrs. Lipsey	1.00
Julia Frances Lipsey	1.00
TOTAL	\$5.10
Less \$5.00 sent to Dr. W. W. Hamilton	\$.10
Report from Orphanage Fund next week.	

Lucedale, Oct. 17, 1931.

Dear Mrs. Lipsey:

I think the handkerchiefs you sent me are so pretty. I had never seen any like them before. School is going by fast as this is the week for exams of the second month. I thank you so much for the handkerchiefs. Yours sincerely,

Sarah Lloyd Gunn.

Those handkerchiefs were given me in Colorado for a prize, Sarah. I'm glad you like them.

Gunnison, Oct. 15, 1931.

Dear Mrs. Lipsey:

I want to thank you so much for the nice prize you sent me. I have been trying to save my money to put in it. I am the son of the Baptist preacher at Gunnison, and am in the ninth (9th) grade. I have a good teacher, Miss Norma Jackson. I am sending along a quarter for the Orphans' home. I am,

Your Friend,

Edwin Gilbert Evans.

I was Miss Norma Jackson's teacher, one of them, at Hillman a few years ago. She was a good student. I hope you will soon have some money in your pocket book.

Lucedale, Oct. 23, 1931.

Dear Mrs. Lipsey and Circle:

Many thanks for the coin. It makes us want to do better, to be winners sometimes, doesn't it? The Fair was fine. I got to the Fair Grounds about 7:30 Friday P.M. and, as I had to leave Jackson early Sat. A.M., did not see near every thing. The exhibits were beautiful. I rode some of those things, but best of all, was riding the real pony. I saw the woman ride the motorcycle on the straight-up wall. That's a puzzle to me. And some other things I'll not take space to tell. Wanted so much to drive out to see you. All the while mother was thinking of our B.B.I. and Orphanage fund and didn't let me spend all I wanted to. and now I'm glad she didn't, for it's a great pleasure to help with all those things. Where is our Miss Andrews? I'm just glad I had a part in helping her. I have an uncle at B.B.I. this year, J. R. Eubanks.

Mrs. Lipsey, I've been answering all the Bible Questions as they came and was going to send them to you, but have gotten them lost somehow, and I haven't time now to hunt them again, so I'm sending Oct. 22 Answers. It's pecan, sugar cane, and peanut time. Wish you all could come enjoy them with me. Am sending 25c to the B.B.I. fund this time. Love to you, and all the Circle.

Willard Mills.

Willard, we are so glad you enjoyed the Fair. Sorry that I missed having the pleasure of your visit, but hope you can come some other time. Many thanks for the 25 cents for the B.B.I. fund. Appreciate so much your interest in the Orphanage and the B.B.I. Fund.

A TEXAS REVIVAL

I have just returned from Refugio, Texas, where it was my pleasure to spend ten days with pastor Robert M. Miller, in a great revival.

In 1915 The Baptist Church at Refugio blew down and all the members except one moved away. But Refugio being an oil field town, there have been lots of Baptists to move there, many of whom I was their pastor at Humble, Texas. These Baptist people have worshipped in the Presbyterian church now for years, but under the leadership of Bro. Miller. The church build a

beautiful little church.

Our meeting was well attended, and there were nine received for baptism, and thirty-one received by letter.

We organized a S. S. with 85 members, and a W.M.S. was organized with 8 members, and others promised to join.

Bro. Carl Head, of Beaumont, Tex., lead our music, and surrendered to preach during the meeting. He will enter the Baptist Bible Institute right away.

The offering at the closing service was very liberal.

May the Lord have the glory for all that was accomplished.

—L. S. Cole,

Pastor First Church, Marks.

REVIVAL SERVICES AT BELZONI

The Baptist church at Belzoni has just closed a most gracious series of revival meetings. Pastor Josiah Crudup was assisted in the services by Pastor H. M. King, of Calvary Baptist Church of Jackson. The following account of the services is taken from The Belzoni Banner, to-wit:

The Revival services came to a close with a large congregation and a great meeting last Tuesday night. The spirit of the services was sweet and beautiful all the way through, Dr. King has very great native gifts as a speaker, but it was manifest that his real power was in the Word of God. He stuck close to the scripture all the way through. His most stirring appeals were launched forth on some Bible text without even the aid of an illustration or a story. And then too, it was manifest that his whole heart was in his message.

A Real Revival

We think so. We trust so. We cannot but believe that the Baptist church, and indeed our city has experienced a genuine revival of religion. We think that the results will be felt for years to come. The Gospel is still the most vital issue in life, and the Bible the most attractive of all books. They lose their power and attractiveness only when men wander away from them.

Sensation?

There was no sensation beyond that profound sensation produced in men's hearts by the forceful presentation of the truth of God. And there was no suggestion of anything like high pressure, just a strong appeal to people to give their hearts to God, followed by an invitation. That was all, and it was sufficient.

Undoubtedly the singing helped very much. The choir offered a fine lead, and the congregation joined in, giving a volume that made the grand old hymns gloriously stirring and worshipful.

Results?

We hope and believe that they are beyond computation. Who can estimate the results of the Spirit of God moving in the hearts of large congregations of Christian people? But there were visible results in the additions to the church, some for baptism and some by letter, a goodly number. We are hoping for others next Sunday. The whole number will be reported at the church after the baptism.

CORRECTIONS AND COMMENDATIONS

In notes on the Sunday school lesson for October 25, the word "women" should have occurred after the word "young" in the third line from the top of column two, page ten. Then in the quotation from First Thessalonians, the type says, "I. Thes. 4:5." It should have said, "I. Thes. 5:4."

The Editorials in the same issue, Oct. 22, are exceptionally fine. Also, Bro. H. R. Holcomb's article. Bro. L. E. Hall's articles are always good. How we younger ones need that he write often and much to teach us "the way of the Lord more perfectly."

Those who do not read The Baptist Record often miss in one issue things that are worth more than the cost of the paper for a whole year.

By comparison, the work in Jena is going well. The association of which this church is a member, convened last week. It was one of the best I have ever attended, and I have been going to associations for a long time.

Faternally, —L. D. Posey.
Jena, La., 10-23-31.

Mrs. Brown: "But why should your husband want to sell your new car?"

Mrs. Smith: "Oh, he says the outgo for upkeep is too much for his income."—Capper's Weekly.

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LIQUID OR TABLETS

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 Salve for Baby's Cold

Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

A STUDY IN FOREIGN MISSIONS

In a recent report of Dr. Ray, Executive Secretary of the Foreign Mission Board, comparative figures of twenty-five years ago and now. We feel that the training received in our B.Y.P.U.s during these years have played a good part in making this progress possible. It will do any church or organization good to have this report read to them and we trust you will read it to your B.Y.P.U.s.

	1906	1931
Board Receipts	\$315,248	\$1,030,329
Churches	214	2,681
(1,868 self-supporting)		
Out-Stations	372	2,184
Missionaries	189	423
Native Missionaries	300	2,116
Baptisms	2,445	14,415
Members	12,894	169,311
Houses of Worship	114	1,050
Sunday Schools	173	2,208
Scholars	5,232	75,652
Schools	67	329
Students	2,093	20,222
Contributions by Native Churches	\$26,104.97	\$ 460,805

Contributions by native churches in 1931 were \$145,000.00 more than the contributions to Foreign Missions by Southern Baptists in 1906. We have every reason to rejoice in the progress we have made for our Master, but remembering the millions yet unreached we should press on with renewed zeal to a much larger work for another year.

Let every member of every B.Y.P.U. make a pledge this fall for our denominational work next year.

THE GIVING PROBLEM SOLVED

Often a B.Y.P.U. writes that their church has no financial system and hence, the B.Y.P.U. members are unable to meet the requirement in the standard of excellence on giving. The requirement is that 75% of the members who are members of the Baptist church shall be giving regularly to local expenses and missions. We have this simple plan to offer which will solve the problem and at the same time may lead the church in establishing a plan. Let the B.Y.P.U. get sets of envelopes for every member, secure a weekly pledge from each member that will be brought each week to B.Y.P.U. the receipts to be divided into three parts, one part for local expenses of the B.Y.P.U., another part for pastor's salary, and the third part to be sent at least monthly to Dr. R. B. Gunter, Box 520, Jackson, Miss., for missions. Every church member should be having a financial part in supporting the kingdom and this will make possible a plan whereby the members can have a part.

SOCIAL EXCHANGE SECTION FOR B.Y.P.U. MAGAZINE

Did you read about it in last week's Record? Dr. T. B. Maston who edits the social department in the Monthly B.Y.P.U. Magazine, desires to have an exchange column and therefore requests that all B.Y.

P.U. Leaders who will will send to him, or to your State Secretary, any suggestion you will for invitations, games, programs, etc., etc. This is an opportunity to be a blessing.—Do not neglect it.

JACKSON CITY B.Y.P.U. PLANS GREAT TRAINING SCHOOL

Already four minute speakers have been going from church to church in the interest of the coming City B.Y.P.U. Training School to be November 1-6 in First Church. In addition to this method of advertizing, posters have been made and a bulletin issued. On Saturday night before the school starts there will be a pep meeting and Monday night the school starts. There will be an intermission each evening when representatives from some colleges in or near Jackson will entertain the crowd. This is an added feature that is expected to add much to the school. The faculty members are as follows. Dr. W. F. Bond, State Supt. of Education; Chester Swor, Student Secretary, of Miss. College. Miss Lena Scott Price, teacher in Jackson schools; Mrs. Overton, B.Y.P.U. Leader in Jackson, Miss Cecelia Durscherl, State Junior and Intermediate Leader; Auber J. Wilds, State B.Y.P.U. Secretary.

SAVE YOUR DOLLARS

Do not spend your dollars—save them to use in attending the Second Southwide B. Y. P. U. Conference meeting in Atlanta January 12-14. Be one of Mississippi's 150.

FLORA TAKES OFF HONORS

The Madison County Associational B.Y.P.U. met on the second Sunday of October with the Madison church. A good attendance enjoyed a splendid program. Flora led in attendance and efficiency and therefore carried home with them both banners to the great joy of the entire Flora delegation including their beloved pastor, Dr. W. A. McComb. The Intermediate union attended 100% and the Juniors had 13 out of 15 present. Congratulations to Flora. In addition to carrying the banners home with them they along with all others present, carried home with them an inspiration that should stand them in good in the weeks to come.

FORK UNION

Dr. J. J. Wicker, President of Fork Union Military Academy, Fork Union, Virginia, announces one of the largest enrollments and most enthusiastic sessions of the Academy notwithstanding the great depression that is on us.

Rev. J. L. White, Jr., son of Dr. J. L. White, of the First Baptist Church, Miami, Florida, has accepted the call and is now pastor of the church at Fork Union. Brother White is a finely equipped young man, a graduate of the University of Virginia and last May took his Master's degree at Louisville Seminary. His wife is a graduate of

the Training School and an ideal minister's helper. This young couple have laid hold on the hearts of the entire community and will be a great asset to the Academy.

Dr. Wicker is the permanent supply at Grove Avenue Baptist Church, Richmond, Virginia, since the going of the former pastor, Dr. J. W. Stor-

er. Dr. Wicker is planning a fine cruise in February to the Mediterranean and the Holy Land and considers taking people to Bible lands a real ministry.

RULEVILLE AGAIN ORGANIZES B.Y.P.U.

Since the coming of Rev. W. A. Bell to this field, Junior and Senior Unions have been organized and are functioning beautifully. Last Sunday evening nine happy youngsters of the Intermediate age were organized into a Union under the capable leadership of Mrs. Chandler Worley. Mrs. Worley is a splendid character of untiring energy and unusual mentality, and great success is predicted for this new Union. Ruleville is now looking toward a general organization and hopes to announce one in the very near future.

Continued from page 9

the canon becomes hopelessly impassable so the road makes a U-turn and starts slanting up a rocky shelf which the builders have made. At 12,000 feet we got out to take a look-see. Madam, you are now in the center (if there is one) of all the famed Rocky Mountains. You can see a great distance, but you can see no plain. Everywhere are mountains, many of them snow covered, many of them as bare and forbidding as the rocky slopes of Pikes Peak, and much steeper and more inaccessible for climbing. At this height my bones felt as if they were beginning to soften and bend (as the cod liver oil ad says). Julia wanted to gather a few Alpine plants, but lacked the energy and wind. A mile further we reached the top of Independence Pass, 12,225 feet, the highest pass over the Rocky Mountains. Around us were moraines, where glaciers had melted and left debris of rock and soil. A short brown grass grew, but not luxuriantly. It was a smooth curvature over the top of a mountain, not a gash like many passes are. On the road were faint drifts of snow which had fallen ten days before.

It was lonesome! The car had done nobly, and never failed us on the trip. But sometimes the grades had fooled us. When it had seemed to us that we were going down hill, actually we were climbing as the car's labored exhaust showed. It was some sort of optical illusion fostered by the contrasting steepness of the surrounding peaks. But when we started down the pass, we know, for the car slipped along gladly.

No person was within miles of us, we knew. Yet within a mile of the top, we drove around a shoulder of the mountain and there were about a hundred men at work on the road. They were government employees, for this is in Leadville National Forest and this road is kept up by the government. They had blasted an enormous heap of rock and dirt into the road, completely blocking it. The men were working leisurely, for no

one hustles at 12,000. A great steam-shovel (or gasoline shovel, rather) was engaged, like a giant, in pushing the rock and dirt this way and that. After a wait of about 20 minutes we got a signal to come on. I have never driven more carefully than when I drove over that soft dirt, a pile of rocks on my right, a track no wider than the car under me, a precipice (I did not look to see how high) on my left. My eye stayed on the track my left wheel must tread. I do not know why Julia did not get out of the car when we passed through this. She could have walked past safely. But she stayed by me, though she afterward said she did not see how we could pass by. To show how narrow it was: There was a crowbar leaning against the rocky wall on the right, taking up about two inches of space; this we had moved, else we could not have passed.

Well, we are past that now! And that is the only narrow squeak we had on the trip. The road soon became very wide and we dropped down a glorious canon (the Roaring Fork), through more aspens and evergreens to the old, old mining town of Aspen. Aspen was once a big city; some say 30,000 population. It is now small, probably 500 or 1,000 people, mainly a stop for tourists or sportsmen. Here, at the canon's great mouth, lighted by a million (no less) golden aspen torches on the hillsides, we stopped for lunch about 3 p.m. Ham and eggs tasted good in the queer, dirty little cafe. On the pass we saw two cars and a truck—besides the workmen's.

From Aspen to Glenwood Springs the road is on top of the roadbed of an abandoned railway, so the grades are easy and the cruves not sharp. Forty miles an hour was easy, though we were dropping all the time. Glenwood Springs is about 5800 feet. Scenery was still fine, mountains close at hand or at a little distance from the river bed we followed. Speed was not always maintained, for we passed through two droves of sheep on the road. One drove was a mile long. I asked the boss sheep-herder how many there were. He said a "little over 4,000." I don't know whether they were being driven to the railway station, or merely from summer pasture in the mountains to winter quarters lower down. I suspect the latter.

I forgot to mention that at Twin Lakes we saw two deer standing in the road. For a moment they posed, gazing at us, listening with ears like trumpets. Then they bucketed off into the scrub oak and aspen brush. They were grown deer, but very small—not as tall as a calf of six months age, and slimmer, dark brown in color, slightly greyed. I made up my mind to try to photograph the next deer we met, but when we came on another buck and doe, slightly larger, further up the pass, they were too quick for me. The squealing brakes drove them from the road.

Continued on page 16

"STACK-POLE BIBLE STUDY"

by Rev. G. W. Rilev, Clinton, Miss. First edition sold within six months. State W.M.U. gives credit on seals as Mission Study. Price 50 cts. Orders of five or more to author, 40 cts. Baptist Book Store, Jackson, Miss., also handles them.

A VERY PERSONAL LETTER

On October 6th Mrs. Eager and I began our 62nd year together. That first October 6th, as we recall all of the experiences of life, the marvelous facts of history in the meantime, seems very far away, for we have traveled much. We have visited many countries, we have resided in many places, we have had some hardships, many temptations, some failures, and some victories, many joys, and some sorrows, but a daily consciousness of God's presence, and His guiding hand. He has led us in ways and through experiences we did not expect, and could not possibly foresee, but as we look back we see that He has led us safely and wisely, and for His own glory, and for our highest good. Could we go back to that first October 6th, and begin our life together all over again, and be permitted to carry with us our present experience, and all that we have learned, we flatter ourselves that we could make a good many changes for the better, both in our relation to each other, to our children and to the Lord's work. But we have no desire toward that trial. We have had great experiences and have learned many valuable lessons, but if God should so will, we would rather live on another fifty years than to go back and try it all over again.

What wonders we might see in the next fifty years! The Lord might come by that time, and we would not need to die, but we would be caught up in the air to meet the Lord, and He would count us worthy to be associated with Him in His millennial reign on earth. Just what kind of service He will have for us to do we are not told, but we can trust Him for that, and rejoice that it will be a sinless and a perfect service, growing out of our past experience.

Life is a great privilege, a mighty possibility, and God has so ordered things that one need not make a failure. Though alas, alas, many are doing that very thing. Here in New York City I am painfully conscious of this fact every day. Thousands seem to have little knowledge, and even no conception of spiritual things, but are wholly engrossed by the material, dominated by two thoughts—business and amusement. They are like the Israelites in the desert, of whom it is said (Ex. 32:6) the people sat down to eat and to drink, and rose up to play." Not one citizen of this great city will ever be able to say when called to judgment, "I had no chance." With fifteen hundred churches with open doors, the chance is here, but as in the case of Jerusalem of old, the will is lacking. "I would but ye would not," said Jesus as He wept over that doomed city and said: "Behold your house is left unto you desolate." Not only an individual, but a city, a nation may sin away its day of grace, as New York City, and Russia are in danger of doing. May the Lord save us or any of our dear ones from such a curse.

Our latest October 6th was spent quietly at home, a happy aged couple greatly favored of God. Our large family is much scattered. Our eldest son, Howard, is in Paris. Our eldest daughter, Alice, is in Va.; our second son, George, is in Stanford, Conn.; our second daughter, Eliza-

beth, is in her charming home on the Hudson, about sixty miles from New York City. Our third son, Auville, has a beautiful home in Baltimore, but just now is having a vacation in Nova Scotia, where he is putting the finishing touches on his summer home up there. Our third daughter, Harriet, is in Geneva, Switzerland, where her husband has an important position in connection with the League of Nations. Our fourth son, Paul, is in New York City, one of the managers of the Amos Parish Company, expert department store managers. Our fourth daughter, Olive May, lives with her husband and two children, in their desirable home near Baltimore. But cable, telephone or letter puts us in touch with them all, a family of 36, all busy and all well.

I am thanking God more and more every day for old age, for the privilege of living a long time. Counting these the best days for individual growth in good and personal study of the Bible, and for the growing assurance that all things work together for good to them who love God, to them who are the called according to His purpose." Rom. 8:28.

—John H. Eager.

1230 Park Ave., N.Y.C.

—BR—

LIVING IN THE AGE OF MIRACLES

—O—

The Southwestern Seminary at Ft. Worth, Texas, has at the present, twelve missionaries on furlough and four children of missionaries. Among the latter are the Misses Eloise and Lois Glass, daughters of Rev. W. B. Glass, of Hwang-hsien, China, in our North China mission. Brother Glass has been in China since 1904 and is one of our most effective and beloved missionaries. His daughters, having finished college, are now pursuing their missionary training course in the Southwestern Seminary, which has trained so many missionaries, and expect to go to China for their life work.

To Miss Lois Glass we are indebted for the following account of God's power in North China:

About three years ago the Nationalist (Southern) forces of the Chinese army came into collision with those of the North at Hwanghsien, China. The battle raged just outside the city where our mission station is located.

To the mission hospital, close at hand, the wounded soldiers of both armies were brought; many in such a critical condition that their only hope of life was in an immediate operation. The operating room was at one end of the building with windows above, and on three sides, supported only by brick columns at intervals. Bullets were whizzing by on every side. At any minute they might shatter the glass and enter the room to work more damage. What was to be done? There was no other place where the operations could be satisfactorily carried on; and yet, if they were not performed at once, men would die.

So earnest hearts united in the petition to God as Dr. Nelson Bryan prayed, "Father, put Thy hand over the windows." Then, the outside forgotten, two doctors, with the nurses, worked steadily for hours to save the lives of men whose souls were in peril of death.

As long as the battle raged without, and the operations continued within, God's protecting hand was over the windows—not a single bullet pierced the glass. More than once the pillars of brick were hit by the bullets, but never a pane of glass.

Is our God not a miracle-working God? And are not His ears open to the cry of His children?

During this time and later the hospital was filled to overflowing. Patients were stretched upon mattresses on the floor; every available space was taken and then they were laid on mats in the courtyard of the building.

Students from the school volunteered their services to help in this crisis. In many ways they assisted the nurses in caring for these wounded soldiers. Some of them also became evangelists, and while caring for wounded bodies were still more concerned for lost souls. The way of salvation was made plain to all. Some were converted; among them, an able captain who testified of his purpose to serve his Master and live so that men under him would see Christ exalted.

God can use every circumstance. The tumult and distress brought thousands of refugees to the mission compound. Splendid opportunities were afforded to make known the gospel of Christ to many who had never heard it before!

—BR—

IN YOUR WILL

—O—

The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas, has issued an excellent booklet entitled "FORMS OF PARAGRAPHS TO BE USED IN WILLS OF BAPTIST STEWARDS." This booklet will be placed in the hands of Baptist Attorneys throughout the South and is also offered without charge to any interested person who will request it. Let the requests be made to Secretary Thomas J. Watts, 1226 Athletic Club Building, Dallas, Texas.

This is a timely publication. More and more should Baptists make wills and more and more should they remember the cause of Ministerial Relief in such wills. The various ways by which this may best be done are set forth in the above mentioned booklet.

—Thomas J. Watts,
Executive Secretary.

—BR—

"LET US PRAY"

—O—

(By F. F. Brown, Exec. Sec'y.)

More time in the upper room—this is our greatest need as we approach the time for our Every-Member Canvass November 29-December 6. If we as pastors, will pray and lead our people to pray as we all come to make our pledges, blessed results will follow.

One church I know conducted this kind of a canvass last year. The pastor was a man of God who believed in prayer. He led his people to pray for the guidance of the Holy Spirit as they came to face their personal obligation as stewards of their possessions. On the day set for the Every-Member Canvass, they made their pledges with joy and singleness of heart. A revival meeting followed and large numbers of people were saved. Week by week

In Memoriam

MRS. LILLIAN ANTHONY BOYD

Formerly of Kosciusko, late of Greenwood, Miss., was laid to rest in the Kosciusko Cemetery on July 23, 1931. In her early girlhood, when she was a student in Blue Mountain College, it was my privilege to bury her with Christ in baptism, later to hand her a diploma upon her graduation, still later, to marry her to that fine Christian gentleman and noble educator, Prof. Geo. F. Boyd, for many years the successful Supt. of the City School at Kosciusko, and finally, to perform the sad task of speaking at her funeral. It was also my privilege to have her for some years as a member of the Blue Mountain College Faculty and later to nominate her for a member of the first Board of Trustees of Blue Mountain College.

In every position and in every relationship, she manifested ability and character. She was able, she was industrious, she was good. At the time of her death she was a teacher in the Greenwood City Schools.

"None knew her but to love her,
None named her but to praise."

Her friend,

—W. T. Lowrey.

—O—

BROOME

Mrs. Mattie J. Broome, of Utica, Miss., almost 87 years of age, died at the home of her daughter, Mrs. R. R. Child, in Jackson on September 28. For many years she had lived with her son, E. M. Broome, at Utica, and her daughter, Mrs. Child, at Jackson. Early in life she united with the Baptist church at Utica and most consistently lived her life in the faith of Christ. She was buried in Utica, Dr. W. A. Hewitt assisting the pastor in the last rites at her church. She was a good woman, and her good works follow her.

—Owen Williams.

—O—

BROWN

Ernest Clifton Brown, 54 years of age, died at a hospital in Jackson on October 16. He was born near Hazlehurst, uniting with Bethel church about 1902, afterward becoming a member at Shady Grove, being one of the charter members there. He was married to Miss Maggie Izard in 1899, to which union one daughter, now Mrs. L. N. Rainbolt, of Utica, was born. Besides his wife, of Utica, and daughter, he leaves four brothers and two sisters. He gave good testimony to his acceptance with the Lord during his last days, and especially when suddenly taken ill shortly before death.

—Owen Williams.

throughout the year they brought their offerings into God's store house, and the church continued to grow and prosper. It was the first Every-Member Canvass in the history of that church, but it will not be the last one, because it not only increased their gifts to all causes, local and Southwide, but greatly improved the spiritual tone of the church.

But an Every-Member Canvass will not help us at all unless in it

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all we are guided by the Holy Spirit. We must pray exactly as we would pray were we preparing for a revival meeting. The same issues are at stake. Upon the devotion and loyalty of our people as they face their responsibility as stewards depends the effectiveness of all our agencies in winning the world to Christ.

—BR—

IS THERE A NEAR BREAKDOWN OF THE DENOMINATIONAL COOPERATIVE PROGRAM?

The Executive Secretary of the Mississippi Convention Board, writing in The Baptist Record, Oct. 15, concerning the Cooperative Program said, "More than four-fifths of the churches have made no contribution since the first of the year."

There are about fifteen hundred Baptist churches in Mississippi which are supposed to cooperate with the Convention Board. That would indicate that over 1200 of these churches have failed this year to cooperate with the Cooperative Program. Probably the same percentage of non-contributing churches to the Cooperative Program holds good in other States of the Southern Baptist Convention. That presents a serious situation. Yea, an alarming situation. This situation is surely abnormal and indicates dissatisfaction with the Cooperative Program on the part of the non-contributing churches and their leaders. Probably not so much dissatisfaction with the Cooperative Program as with certain phases of the Program.

Dissatisfaction with the distribution of funds has found expression in private conversation to a considerable extent. It is an open secret that many disapprove so large a per cent of supposedly "mission money" going to the denominational colleges. There is also a feeling privately expressed, but mostly suppressed, that the per cent of State Mission money going to the educational and training departments of the Convention Board, such as the S.S., B.Y.P.U., and W.M.S. out of proportion to the per cent going to the preaching department of the Board.

But there is still another criticism which is gaining strength rapidly, and unless the cause is speedily removed, it is going to produce widespread dissatisfaction. This criticism is concerning the salaries of college executives and teachers; secretaries of Board and heads of departments and superintendents, etc. This criticism applies to Southwide institutions and Boards as well as State. Of course it is claimed that these men are specialized workers

and are worth more to the denomination. But the reply is made that the denomination has reached a point now that it is not so much what a man is worth but what she can pay him and continue to function. It is also understood that these men are God-called and are not offering their services for a money consideration, but for the glory of God. To be sure, they are entitled to a liberal support, yet it is a harmful mistake to allow their salaries to be so much out of proportion to their co-laborers—the average pastor—without whose cooperation their department of work cannot attain its highest success.

But it is not the object of this article so much to discuss salaries, but rather to provoke a brotherly discussion of the present condition of denominational affairs with a view to finding the cause and if possible, to have the grace and courage to remove it before it be too late to save the cooperative work of the denomination.

The writer realizes that this is a very delicate question and one in which a writer's motives may easily be misunderstood. No doubt that is the reason some who have strong convictions on this subject hesitate to express themselves in print. Yet four-fifths of the Baptist churches of Mississippi, and possibly a like percentage of the Southern Baptist Convention, have expressed themselves this year in a passive protest; given nothing to the Cooperative Program. This is an alarming situation and there is doubtless a cause and the leaders should have the courage to ferret it out and the grace to remove it.

Many of these non-contributing churches are able and willing and are shepherded by aggressive, consecrated pastors. They can, and under proper conditions, no doubt they will, cooperate with the denominational program.

The writer is of the opinion that if the word could be broadcast, that the denominational leaders had announced a wholesome cut in their own salaries and had adopted a policy of strenuous reduction in all overhead and departmental expenses, it would have a wholesome effect on the denominational morale. Of course, the greatest need just now is a widespread revival of Spiritual power. And a fine preparation for such a revival on the part of the leaders and pastors is humility, prayer and a voluntary sacrificial surrender of the material things, and a gripping, under the leadership of the Holy Spirit, the Spiritual.

—W. A. McComb.

—BR—

MOSQUITO BREEDING

(By Felix J. Underwood, M.D., State Health Officer)

Several persons recently have asked the State Board of Health if it were possible that mosquitoes might be propagating in the moist earth in their fern and flower pots. The State Board of Health, and other agencies, have for many, many years been teaching the known fact that fater in liquid form at least one-eighth to one-half inch deep is absolutely necessary for the development of mosquitoes.

Although the adult mosquito is

a winged insect, there are three other stages in its developmental life. These three stages must be passed in water.

The egg is laid in water and hatches in from one to three days into larva, or wiggle-tail. The wiggle-tail grows by a process of four molts into the resting stage, or pupa, often called "fumbler." After two to four days this pupa splits longitudinally along the back and the adult mosquito comes out. This adult form is at first pale and very delicate; flight, however, is possible in five to ten minutes, and normal color appears in two hours.

The length of time necessary for the egg to reach the adult stage is from one to three weeks, depending on the temperature of the water, and on other factors affecting nutrition.

There are many kinds of mosquitoes but it is only the Anopheline that conveys malaria, and it is only the female that feeds on human beings.

About twenty-four hours after mating, the adult female seeks a meal of warm blood to mature the eggs. If an Anopheline feeds upon malaria-infected individuals, she generally becomes infected and in about ten or twelve days is ready to infect the next individual on whom she feeds.

Our efforts must be directed to preventing the mosquitoes from feeding upon human individuals and to destroying mosquitoes.

"Screen Every Home by 1935"

—BR—

ANNOUNCE TWO NEW PRODUCTS

Early this season the management announced the introduction of Vicks VapoRub in a new stainless white form—"for those who prefer it." Now the Company is making another aggressive move, in the announcement of two entirely new products—Vicks Nose and Throat Drops and Vicks Medicated Cough Drops—presented as "worthy allies of Vicks VapoRub in the control of colds." The Company, it is to be noted, sticks to its own field, with specialized preparations for certain types and stages of colds.

Public Acceptance Established

These new Vick products are the result of many years of research in the Vick laboratories and have been subjected to satisfying clinical tests by experts both here and abroad. Last season they were introduced in a number of cities in various sections of the country for the final test of home use. Public acceptance was so enthusiastic—demonstrating how well they fill the modern needs for which they are especially designed—that the Company is this year introducing them nationally, irrespective of general market conditions. Their immediate success as leaders along with the old-established Vicks VapoRub is considered in advance as an accepted fact.

News of new Vick products will doubtless be of real interest in the millions of homes where the name Vicks is a household word. News of the Vick attitude towards business at this particular time is of real interest to every branch of merchandising.

A builder who was speaking in church for the first time said: "I am unaccustomed to public speaking. My proper place is on the scaffold." —Methodist Protestant Recorder.

WANTED: Industrious Baptist family to live on my plantation in Copiah county west of Hazlehurst, Mississippi. Nominal rent. Fine land. Big pastures. Good home. Long time arrangement. House now ready. Must furnish teams and implements and finance self. Write at once and send reference to S. E. TULL, Middlesboro, Kentucky.

W.F. GRAY'S
GENUINE
ointment
PRICE 25c
NASHVILLE, TENN.

Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
708 Gray Bldg., Nashville, Tenn.

STANDARD FOR 50 YEARS

WINTERSMITH'S
CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.

NEW SOUTHERN BAPTIST HANDBOOK 1931

By
E. P. Alldredge
75c



In addition to features of former editions, the 1931 Handbook contains an informing summary of the work of all Southwide agencies. Part I features the new program outlined by the Promotional Committee, which makes this issue a campaign document. Chapters in Part I: The New Program of Southern Baptists; Outstanding Advantages of the New Program; The Forces and Resources of Southern Baptists; Urgent Reasons for Pushing the New Program; The Stewardship Obligation of Southern Baptists.

POINTS FOR EMPHASIS 1932

By
Hight C. Moore
35c



This fifteenth edition of Dr. Moore's annual, popular, vest-pocket commentary on the International Sunday School Lessons, contains, in addition to former helpful features, "Bible Heart Throbs," designed to deepen the devotional life, and given under such topics as Love, Faith, Courage, Joy, Wisdom, Prayer, Worship and Scripture. Readers of former editions will eagerly await receipt of the 1932 edition. Those who have never used this commentary will want to begin with the 1932 publication.

BAPTIST BOOK STORE
502 East Capitol St.,
JACKSON, MISS.

Cut yourself?

Don't wait—clean the sore with Tichenor's Antiseptic. Then bandage. This old favorite antiseptic is powerful. It kills germs. Helps heal. Ask your nearest dealer for a bottle.



TICHENOR'S
A POWERFUL
GERMICIDE-**ANTISEPTIC**

Baptist Student Union

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Reporter, LAVONNE REEVES,
M. S. C. W.

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Life Service Band Has Tea

Friday afternoon the Life Service Band had an informal social hour during which the members enjoyed many entertaining games. This was the first social that this band has enjoyed since the beginning of the year, since all of its meetings have been filled with inspirational programs. Songs and games were led by Miss Jeanette Lawrence, our student Secretary, and in addition, members entered into the spirit of fun and suggested other games. The meeting was held in the spacious Baptist Student Activity Rooms, and after a happy hour the group withdrew to the kitchenette, where they were served with hot tea and cakes.

B.Y.P.U. Gives Interesting Play

At the B.Y.P.U. General Assembly Sunday night at Mississippi Woman's Privilege, a one-act play was presented. The characters, two young society matrons, were Virginia Cooper, of Drew, and Sudie Mae Jones, of McCool. Virginia and Sudie Mae both played their very best, and the play was indeed very impressive.

The story of the play concerns the lives of two young society women. "Ruth has taken a stand against drinking of any form, and has joined the W.C.T.U. Her friend, Marie, resents this, and criticizes her for dropping the crowd. As they talk, they discuss temperance—the effect their drinking may have on their children. And, in the end both pledge their allegiance to the W.C.T.U. Of course, it is a woman's privilege to change her mind, and that is what Marie did."

IMMANUEL CHURCH AND THE WOMAN'S COLLEGE

It was my happy privilege recently to be with the good people at the above named places for a meeting. I went to them on Monday night and stayed through the following Sunday night. The morning services were held in the Woman's College chapel and the evening services were held in the Immanuel Church building. We felt that the Holy Spirit was leading in every service and that God blest the many efforts put forth by so many of the people. A large majority of the additions reported in last week's Record were gained on the first Sunday of the meeting.

Surely Immanuel Church is fortunate to have Rev. Harry L. Spencer as her pastor, and the Woman's College is fortunate also to have him touch her life so vitally. I do not believe that I have ever seen a pastor who fits the situation any better or who is working any harder at his task than Brother Spencer. His wife is a true helper in every sense of the word.

One of the outstanding needs of Immanuel Church is a new building adequate to the possibilities of our Lord's work there. The members

have a picture of a beautiful, serviceable, and adequate building hanging inside their present building. When this spiritual and financial depression through which we are passing is over, Baptists in various sections of our State ought to help erect this much needed building. This suggestion is made because of the large part that this splendid church plays in the life of the Woman's College.

The Baptists of Mississippi have every right to be exceedingly proud of Woman's College. We need have no fear for her scholastic work, the management of her business affairs, and her spiritual atmosphere as long as the present management, instructors, and Student Secretary are in charge and work there. This college is trying to be Christian in reality.

Thank God for Immanuel Church and the Woman's College.

—J. S. Riser, Jr.

Durant, Miss., 10-20-31.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES
BLUE MOUNTAIN, MISS.

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Glenwood Springs has 2,500 people, they say, but it looks larger, perhaps because it is a tourist town. It is one of the most "western" tourist towns I have ever seen. I do not mean that there were many tourists there when we were there. Most of them were gone. The great old Hotel Colorado, with its 400 rooms of stone, was closed. The enormous outdoor pool, fed by hot Springs, was unoccupied by bathers. The pool is a hundred feet wide, a block long, lined with brick and stone. The hot springs were boiling up as contentedly as if a thousand were there to observe them. The air near them was impregnated with a slightly sulphurous odor, pleasant to me but obnoxious to Julia. "Gargle and snuffle the waters here," said a sign at a place between springs and pool. But nobody was there to gargle and snuffle. A stone bath-house looked down from its three stories into the pool that vaporized in the cool October air.

We really did nothing much at Glenwood Springs. It rained part of the time, and I was glad to rest after one day's driving and before another. Having admired the hot outdoor pool and the "beautiful bubbling" hot spring, we drove up the Colorado river canon a few miles. There out of sight of the town and of all other human habitation, walling by rock high on either side, musicked by the river (a bit muddy from recent rains), we read a while and then mused on the number of times we had crossed this stream which has caused so much change in the face of the western topography, made the Grand Canon, fertilized the Im-

perial Valley, drained a fourth of the Rocky Mountain region, produced a power problem and a battle between Arizona and California, and will (I trust) furnish work for millions by delivering power and water overland across a desert and a mountain range) to Los Angeles and San Diego. Its tributary, the Green River in Wyoming, is not at all a large stream where we crossed it, nor was the Colorado much larger where I crossed it last year on the trip to Sweetwater Lake; it is not such a whale of a river at Glenwood, and at Needles when we crossed there in 1929 it was a rather shallow stream about the width of the Yazoo at Greenwood. But in flood times it is a roaring monster; it is for such times that the Boulder Dam is being built, so that its flow may be regulated and usefully employed. The quantity of water carried in a year will compare with that in the Mississippi, and the rapidity with which it falls makes it productive of much more power than the Mississippi can produce.

In Glenwood Springs the railroad and highway follow the river as it splits the town in two parts. A high bridge crosses railroad and river. I stood on the bridge while a great locomotive (one of several which are used on this division and which are the largest locomotives in the world) pulled easily up a steep grade 60 cars of California fruit. As usual, the refrigerator cars were loaded not only with fruit but with non-revenue passengers. On top of one of the cars two men folded coats (which they must have needed themselves) to put under the head of another man, apparently sick, who lay flat on the runway. The train disappeared in the canon on its way eastward toward the Continental Divide, and I'll never know what happened to the three friends.

Leaving Glenwood Springs at 8:30 a.m., we took the same road by which we had arrived, but left it shortly, at Basalt. (Look at the map and you will notice a lot of town names given for the reason that these things are native to Colorado: Marble, Gypsum, Basalt, Boulder, Granite, Silverton, Leadville, Aspen, Gold Hill, Telluride, etc. They are right nice names, I think, though I do not know how the town of Silt likes its name). Here we turned left and followed another roadbed of an abandoned railroad to Leadville. Again we follow up a stream, the Frying Pan, a tumbling mountain torrent not so large as the Roaring Fork. It is a high-gear road almost all the way to the top of the Divide. (Colorado must lead States in the number of miles of abandoned railway).

We kept on going, knowing that the Carleton Tunnel was to let us under the top of the divide, but I thought we would never reach it, though the driving was easy. The road was narrow almost all the way and we had delay again to let sheep by. At last, at 11,000 feet the tunnel entrance showed up. A clock was there and a sign which told us to enter on the half hour and up to ten minutes of the hour. It was just ten minutes to eleven and we did not know whether to go ahead or not. There was a shack or so there, but no one in sight. As we hesitated, we heard a shout in what

we had thought was solitude. A man's head protruded from the shack and the voice said go ahead. We plunged into the darkness with lights of the car turned on. But I could not see a thing, and got out to see if the lights were burning. They were. And then my eyes had gotten accustomed to the dark and I could see the walls of the tunnel, and the roof, supported by timbers like a covered bridge. On the right was an irrigation sluice box, which took up a good deal of room. The tunnel was built for only one railway track and was never very wide. The sluice made it so narrow that I had to drive slowly and carefully to avoid the box on the right and the timbering on the left. It was, of course, no place for passing. Therefore, the clock and the entering time. The roadway was slush, and the walls and ceiling dripped water. Far ahead there was a dim spot of light, like one auto headlamp. That was the other entrance to the tunnel, two miles away, straight ahead. Slightly downhill, we kept on, in second gear for safety. At just eleven, when cars at the east entrance were about to go in, we reached the end. We had driven under the Continental Divide.

I am always admiring the bold men who built our western railways. This road was built in the 80's (The Colorado Midland Railway). It took nerve and lots of money to lay a track up these steep and tortuous passes. At first the Midland went over the Divide, but the snows in the winter kept the summit blocked a large part of the time, in spite of heroic work with snow plows. In 1888, they began this tunnel, an undertaking which would be remarkable now. And they finished it. Two miles, as straight as a taut string, through whatever of rock, or dirt or water they found in the mountain, they built it. For a long time it was a profitable undertaking, but when mining began to decline so did the railway's earnings. And during the World War operation was discontinued. Since I have been in Colorado the ties and rails have been removed. As I climbed the twisting track in the car I listened for the echoes of the two-engined trains which had roared up the tangents and groaned up the curves in those grave days when the pioneers were the railroaders. But there were no sounds beside the sound of the wind in the aspens and evergreens, the giggling of the Frying Pan, and the steady, easy murmur of the car's engine.

Once there were many prosperous mining towns along this line. Now there are almost no inhabitants except ranchers and operators of fishing resorts. We passed through several places where miners dug and fought. The houses were empty and sagging. The scaling paint of a crumbling, large, frame building still let us read on the front the word "hotel." But there were no drummers, no gamblers, no miners, no women. The hotel had had no patrons for years. Even the proprietor was gone. There was not a soul in that town but ourselves.

—Br—

Campus Barber: "Haven't I shaved you before, sir?"

Freshman Customer: "No. I got those scars in France."